WINONA ECHOES

Containing Addresses of the

Winona Bible Conference

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SOL. C. DICKEY, D. D.
Director

WINONA ECHOES

Containing Addresses Delivered
at the

EIGHTEENTH ANNUAL

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WINONA LAKE, INDIANA

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ANNOUNCEMENT

HEREWITH we present most of the principal addresses delivered at the Eighteenth Annual Bible Conference at Winona Lake, Indiana. Some are omitted, because the speakers did not care to have them published and others because they are to be published in book form. This is especially true of the addresses by Dr. Patterson, Robertson and Wood. In the case of all those given herewith care has been taken by the stenographer and the editor; and we believe the addresses will be found full of help and inspiration.

It is a great and genuine regret that the volume has been delayed so long; this was unexpected and unavoidable.

THE PUBLISHERS.

Eighteenth Annual Bible Conference

WORDS OF GREETING

By REV. SOL. C. DICKEY, D. D.

Director of Bible Conference

IT has been customary for the director of the Conference to extend a few words of greeting. I am to have another opportunity, so I will content myself now by saying just a word and defer what I had in mind for the Conference until Thursday evening. As a committee we decided that it is best to have the last session of the conference on Sunday. In most of the other years we have had our opening on Sunday and have closed Tuesday or Wednesday; but we have found that this was not satisfactory in some particulars and so, as an experiment, we decided for this conference, at least, to open on Friday, two days before the Sabbath. I am sure from all indications, both as to attendance and interest, we have made no mistake. Those of you who were present at the 6:30 hour and those who were present at the other morning meetings know very well there is a spirit of prayer here; direct prayer for the Conference. From all over this land letters have come assuring us that the Conference of 1912 was being remembered at family and church altars, and now we ask God to pour upon us a blessing so great that we will not be able to contain it. We are here with hungry spirits and we are desirous of the bread of life. God has been very good to us in sparing the lives of our speakers and bringing them to us. So we shall have no disappointments, but the program will be executed according to printed schedule. It was with great joy that we received the promise of Dr. Mark A. Matthews to come to us. He is pastor of the First Presbyterian church of Seattle, which has the largest membership in the denomination. He is to preach the opening sermon. We honor him; we love him and we pray God's blessing upon him as he presents to us the message of the hour.

THE KING'S AUTHORITY TO COMMISSION

BY REV. MARK A. MATTHEWS, D. D.,
Pastor First Presbyterian Church, Seattle, Wash.

I want to talk to you about the King's authority. As I understand it, this sermon opens your Bible Conference, and, therefore, I shall focus every point upon the opening and the work of this Conference. Therefore, the sermon will be specialized in that sense.

I ask your attention to the concluding words of Christ in the twenty-eighth chapter of Matthew. I will read from the sixteenth verse through, and then announce the text: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen.'"

"Even unto the end of the world" is the text. These are the words of Christ after the resurrection and just before the ascension.

There are six great miracles clustered around these words. First, the miracle of the incarnation. Second, the miracle of the crucifixion. You are going to say that I cannot use the word miracle if I use the word crucifixion, but, I do use it because they did not kill Christ; He surrendered His life and it was the miraculous power vested in Him that made it possible for Him to surrender Himself and become subject to the powers of death and the grave. He laid His life down. The third was the resurrection, and the fourth was the ascension. The fifth, which is conditional on the others, is the regeneration of souls, and the sixth will be the second coming of Christ. He had all these in mind when he said the words of this text.

Standing talking to these disciples and to some who perhaps doubted more than is expressed in the word "doubt," He came unto them and said to them, "All authority hath been given to me in

heaven and in earth." Immediately He dispelled the doubt, furnishing assurance, delivering a commission, outlining a covenant, promising or guaranteeing success. The words must have made a very deep impression standing as He did just on the other side of the resurrection, and, just this side of the ascension. His disciples no doubt listened, comprehending to some extent, but did not comprehend fully all He uttered. It may be doubted if we in the twentieth century fully comprehend or appreciate or appropriate all He outlined in these words. If we are not appropriating all that the words contain, then there is a defect in our ministry which is the cause of the lapses in our churches, and is the reason the world is not more completely evangelized. When you speak of "authority," I do not know whether you comprehend the word or not. We might study it for ages and we would not exhaust its meaning, but, when Jesus Christ stood before those disciples and said, "All authority," you want to put the emphasis upon the word "all." There was no authority left, and I speak reverently when I say that the Godhead was emptied or exhausted in Christ. I use the words "emptied" and "exhausted" as finite conveniences, to express to finite minds infinite truth.

All that God had, and all that the Holy Spirit had, and all that Christ had prior to the incarnation were vested in Jesus Christ. The combined authority of the trinity is meant in the word "all." "All authority," nothing left, nothing reserved, nothing to be deposited in Christ in the future. I cannot comprehend it. Can you? Can you measure it? I cannot. But, He said it, and I know it is true. He said it and I rely upon it. He said it and in it I go with the commission He delivered. When you ask, as many Bible students have asked, about this authority, you will find He outlined it when He taught them He came to establish His father's kingdom. He came to bring God to you. I come to bring you to God. You call yourself an evangelical preacher, that is to bring man to God. Christ was God's missionary, and He came as the incarnated God to bring God to man and as God's missionary to bring man to God. He came to establish His Father's Kingdom. He had the authority to plant it; He had the authority to decide who should be citizens. He had the authority to lay the law down. Standing between the eternal peaks—Sinai on the left and Calvary on the right—He looked up to God and out over the universe and said the eternal authority of the Godhead was vested in Him. He manifested the authority when He touched the human body and bade it be free from disease and healed the leper. He manifested His authority when He touched the corpse of the widow's son and lifted it to life. He manifested His authority over worship when He entered the temple, and with a number of flails in His hands drove from the temple those who had prostituted worship. He said that

authority was vested in Him to decide the terms and the method and the manner of worship. The Jews had prostituted a convenience, had forgotten that the doves were brought into the temple for convenience, they had forgotten the worship, and, therefore, He will cleanse the temple of materialism, and restore it to the absolute supremacy of spiritual worship. Begone, materialism, come back the spirit of eternal worship!

There is nothing left that the Holy Spirit, the third person of the trinity, can substitute for the authority of Christ. The eternal and combined authority of the Kingdom of Heaven was in His hands. All authority was given to Him on earth; kingdoms must submit; worlds must bow; nations must surrender. Scepters must be molded into ashes, crowns must crumble before Jesus. Thrones must topple, powers, visible and invisible, between and above and upon the earth, must surrender to His authority. Do you comprehend that He is talking to His disciples, to the early church, and through that church to the church universal?

And after saying so much you come to the next suggestion: "All authority is given to me in heaven and on earth," and then put the emphasis upon the word "therefore," and I want to talk about that "therefore." Transmitting through the word "therefore" the authority of Jesus Christ to His commissioned preachers.

Where did I get my authority to preach? Not from the great church to which I belong, but, the great church to which I belong, subject to the leadership of the Holy Ghost, used its power to lay upon my head the hands of ordination. But, I was called before I was ordained. I was called before I was examined for ordination. I was commissioned by the eternal Son of the eternal God to preach before the Holy Spirit said that the church should lay its hands upon me and send me with its banner over my head. Christ came to plant His Father's kingdom, and, in order to plant it the gospel must be preached. His gospel must be preached, therefore, Go. Go in whose authority? In the authority of Jesus Christ. Every minister redeemed by the blood of Jesus Christ and called by the Holy Ghost and commissioned by Jesus Christ goes in the absolute and eternal authority of Jesus Christ and there is no power in the universe to recall the God-commissioned preacher.

Some of us select the ministry as our avocation. I am glad we have scholastic knowledge enough to say avocation. You may select your avocation, but, God selects your vocation. If you select the ministry somebody ought to recall you. You have no right in the pulpit. Unless you have the soul's consciousness of the divine call to the ministry, you are in the wrong place, and, therefore, you have no author-

ity to preach and it is impossible for success to attend your labors. "All authority is given me, therefore, go and evangelize the nations of the earth."

There are two sides to the gospel; the side of law and the side of love. Sinai and Calvary complete the gospel, and you cannot preach the gospel unless you preach both. Law is only the reverse side of love, and, love is the beautiful side of law; and, technically speaking, you are redeemed by a rule of action, the action of love as put in operation in God sending Christ, a sacrificing Christ, a risen Christ, a loving Christ, to save you.

Through the law of love, the action of God, it is possible for you to be redeemed. Preach the gospel. I have never understood how a minister of the gospel could preach anything else. I do not know anything else to preach. A man said to me some time ago, "If you are going to visit our section of the country, tell us something about the up-to-date methods, the psychological views, the civic righteousness problems, and the great work of the church in carrying on this sociological work for the redemption of society." I sent him word that as long as God permits me to stand in the valley with Mt. Sinai on the left and Calvary on the right, I intend to preach Christ and Him crucified.

Whenever man doubts the deity of Christ, or the authenticity of the Bible, he ceases to be a preacher, he has become a traitor to his commission.

If we stand on the platform Christ outlined for us, it will not be difficult to evangelize the nations of the earth. It will not be difficult to evangelize America. I know of no church in this country where Christ and Him crucified is preached that has not daily additions to the church. I speak reverently when I say that God cannot add to the church if that church denies the program by which they must be added. If your pews are vacant, if your additions on confessions of faith are nil, it is because your message has lost its ring of authority, and, you are trying to talk about something man constructed. You cannot preach the gospel without conversions being the logical result. That is the commission and the promise and the practice of Christ. When the gospel is preached Christ puts it into practical results by re-creating the soul, regenerating it, which is the same thing, and, bringing it into the Kingdom.

A man went to Japan under the banner of the evangelical church, but had become a Unitarian. You will never bring Japan to Christ with Unitarianism. A great evangelist who came to this country some time ago was offering salvation according to an ethical process, but there were no conversions. You cannot convert men on a pro-

gram of ethics. It is not a rule of action for regenerating souls. Ethics is not a process by which men are brought into the Kingdom. When men hold up Christ as an example they want to be very careful in the use of the word "example" in speaking to the unregenerated. You may be putting a stumbling block in the way of the unregenerated. He is not an example to the unregenerated. He is their Redeemer. The unsaved man cannot follow Christ as a child follows his father. The child does not see in the servant's face the features of his father. He was not begotten by the child's father, and cannot walk in the footsteps of the child's father. Therefore, tell the unsaved that the Son of God is not his exemplar but his Redeemer, and, after He becomes his Redeemer then He becomes his example.

Is that authority enough to preach? Go evangelize them; indoctrinate them. I want the emphasis put on the word "indoctrinate." The world is hungry for doctrine. The world is void of doctrine. Whenever you announce a great fundamental doctrine men come to hear you. Children go to a picture show. Men go where the intelligence is challenged, where the heart is fed, where the soul is touched, where the whole man is lifted into a new conception of things. Do not be afraid of doctrine, young ministers. It will not empty your church, but, it will push the walls out and make room for new seats.

But, in preaching this doctrine, you ask where to begin. You must begin with the condition. If you were to send for a physician, he would not come and write out a prescription. He would come and diagnose the case

Your case has been diagnosed by the great physician. He says the world is sick and the malady is sin. The world is depraved. Total depravity is not a by-word, it is a statement of the condition. But, some man comes along and says we are evolving. How long have we been evolving? Millions of years we have been traveling as a little atom, and in the sweep of time and in the field of imagination we have swept on to the magnificient proportions of today. But you have not changed your nature. Why are you not evolving today if you have been at it for six million years? Evolution never lifted a man out of the mire of sin and put him into the Garden of Eden. Men are as mean as they were six million years ago. They are committing the same murder, telling the same false report, doing the same kind of cheating. If men are not depraved, I have no business in this pulpit.

If men are sick and depraved and are absolutely helpless and cannot extricate themselves, I come to them on the authority of the Son of God and offer them Jesus Christ sacrificed upon Calvary, His blood poured out that their souls might be washed and re-created. I offer you love, health and eternal life with Him, as a result of His sacrifice and His authority. Have I not a right to preach? Tell me what

Mohammedanism has done for the world. Tell me what Confucianism has done for humanity. Tell me what all the isms and doctrines of the world have done for it.

Then let me bring Christ. Have I not something to tell the world about? And the world is hungry for the gospel. It is the extent of that jurisdiction, earth and heaven, and the commission to go preach, and the revolution of the world as a result of that preaching, which show His power.

"Lo, I am with you alway." Oh, the guaranty of the accompaniment of Christ. Brother, have you ever in a moment of unconsciousness felt your loneliness, the loneliness of human nature, and the emptiness of the world as you tried to present the message? Sunday School teacher and worker, have you stood before your class and thought sometimes that you were alone, and that the task seemed almost more than you could endure? Come with me, and read this passage. "All authority is given to me," therefore, go, but stop first and hear Him say, "Lo, I am with you."

I am not alone today. Surrounded on this platform by personal friends, men my superiors, and other friends. Blessed be His holy name, I am not here with these alone, Jesus Christ stands by my side and He is as perceptible to me as any one on this platform. I know that He is here. I have talked to Him this morning. I have walked with Him this morning. I listened to Him as He talked to me. I am not here alone, and He is as tangible to my soul as Dr. Radcliffe is to my body. "Lo, I am with you." I am here in the personal authority of Jesus Christ. He is standing by my side and holding that authority over me. I believe in the personal consciousness of the abiding spiritual presence of Jesus Christ. Brethren, if we go into our pulpits and do not have that, you know we are complete failures. If we go into the pulpit with the consciousness that He is with us, there is no power that can intimidate us. We will have Him with us as long as the gospel of Jesus Christ is preached by us as His officers.

I am an officer of Jesus Christ, commissioned, empowered, and I have authority. I am not here in an apologetic way. I am not here this morning asking permission to preach. I am here executing a commission. I have authority, not a license only by the church, but the authority of Jesus Christ, and I speak authoriatively on the subject. It is vested authority, not inherent. It is committed authority—authority to execute a commission. Not to forgive sins, not to observe sacrifice, not to bring peace but, to preach Christ and Him crucified.

When young, I had five mission churches. I said, "O God, can I stand it?" He said, "Go, I will go with you. I will put my hand be-

neath the feeble form and hold it up, and, as the burden grows heavier your shoulders shall grow stronger. As thy necessities are, so grace shall be supplied day by day." I have been swept from the valley of sorrow to the mountain peak of physical danger, but, I have never stood alone. "Lo, I am with you until each successive period ends." What are the periods? I am going to define them. If it is a period in the church to which you are called, that is the period. If it is a period of your own earthly existence, that is the period. If it is the period of probation, that is the period, but, I know he included also the other great period. "I will be with you until the end of this probation and work, and then I am coming for you." I know that He is coming. I do not know when—whether He comes before or after the millennium has no effect on me. I want to be ready for Him, whether morning, noon or night? It is His business, not mine. Can you go with that commission? Are you going to preach it? The disciples of Christ doubted. Somebody in this crowd doubted as did that little group. Perhaps, you do not comprehend fully the spiritual significance of what I have said.

Do not be discouraged if you have not appropriated it. It is there for you. Christ standing in your presence today says, "All authority is mine in heaven and on earth. Therefore, I have a right to commission you and I have the authority to send you." He says, "Take this book with you, it is my love letter to my people in this world. Unfold to them the magnitude of sin, teach them to accept and become a part of the whole body."

Did you ever have a doubt about the success of the gospel? Just as sure as I am standing here, if there are sinners in this room somebody will be converted this morning. "Lo, I am with you alway even unto the end of the world." What a blessed guarantee of success! The minister of Christ cannot fail. May the eternal God give you a conception of your commission coming from the eternal Father, through Christ, to whom has been given all authority in heaven and on earth. Go, preach the gospel, and only the gospel, for it is the power of God, unto salvation.

THE FUTURE RETRIBUTION OF THE WICKED; *or*

THE STORY OF THE RICH MAN AND LAZARUS

An Exposition of Luke XVI. 19-31

BY DR. JAMES M. GRAY,
Dean of the Moody Bible Institute, Chicago.

It is common to speak of this story of the Rich Man and Lazarus as a parable, and it may be such. But it is worthy of attention that Jesus does not so describe it, nor is it anywhere so described in Scripture.

And this is significant. For, while there are many parables in Scripture, not to speak of allegories and even fables and riddles, yet it is a canon of the Divine Author always to identify them as such. Either at the time of their narration or in some subsequent allusion to them, it is stated that they are parables, allegories; fables, or riddles, as the case may be.

So distinguished a scholar as Dr. Taylor Lewis employs this fact as an argument for the historicity of Job. If that book were mythical or allegorical the Holy Spirit would somewhere indicate the fact; and, inasmuch, as He does not do so in any part of the Bible, the inference is against an allegorical interpretation and in favor of an historical one. The argument of Dr. Lewis applies in the present case.

THE SHADOWS OF THE REALITY.

But if it be a parable we are not to suppose that it is an entire fancy. Parables are intended to teach truth by illuminating it to them that are capable of its understanding. To employ an illustration of Sabatier, there is such a thing as a plan of a house by an architect and such another thing as a painting of a house by an artist. The second, though abounding in inexactitudes, gives a more just notion of the reality than the plan. A parable on the lips of Jesus is the painting of the artist rather than the plan of the architect.

We all love the parable of the Prodigal Son; and because we love it and it agrees with our natural feelings, we scout the idea of its untruthfulness. On the other hand, we search minutely for the fact lying at the back of every feature of its imagery. Shall we, as honest interpreters, do otherwise with the parable before us, if it be a parable?

"Images are copies of sensible objects, and similitudes are likenesses of substantial verities, and figures are shadows cast from realities behind the veil. Therefore, we may rest assured that when the reality itself appears, its shadow will not eclipse but pale before it whether it be the reality of love or the reality of wrath."

WHAT DETERMINES OUR FUTURE?

A further preliminary word may be desirable. For example, we are not to suppose that the rich man in this case is represented in torment after death because he was rich. Nor are we to suppose that Lazarus was carried into Abraham's bosom because he was poor.

Wealth is no more a sin in itself than poverty is a virtue. It depends on how the wealth is obtained and how it is used.

God has found pleasure in making and keeping rich some of His own people, like Abraham and others of the patriarchs. And there are rich men on the earth to-day, as doubtless there ever have been, who are among His most consecrated servants.

"Blessed are the poor in spirit for theirs is the kingdom of heaven." (Matt. 5:3). But one may be "poor in spirit" towards God who is comfortably off in this world's goods, and one may be very haughty in spirit towards God who is very poor in dollars and cents.

If one man lifts up his eyes in hell, being in torment, and another finds himself in Abraham's bosom, a symbol of paradise or heaven, it is not because of the wealth of the one or the poverty of the other, but because of their attitude on this earth towards the testimony of God.

I.

FUTURE PUNISHMENT LOCATED.

This story is a divine classic on the subject of the future punishment of the wicked and unbelieving, and among other things:

I. It teaches that future punishment is located.

In other words, it has a place in which it will be experienced. Men who know nothing about it foolishly affirm that hell is not a place but a state or condition of being. Their vehemence is only surpassed by their ignorance when they declare loudly, that "every

man carries his hell within his own bosom;" and that "this earth is all the hell there is." If this were so, the wicked might well "eat, drink and be merry" in the thought that "tomorrow we die."

But hell is more than this. One day a man sauntering down Clark street, Chicago, and playing with a dollar bill in his hand, had it snatched from him by a thief who ran rapidly ahead towards the river, not perceiving that the draw-bridge was open. Of course, he plunged into its slime.

One might have thought this were punishment enough for stealing only a dollar. But no, when rescued by the police, and again on terra firma, there stood his victim beside him accusing him to the officer who put him into jail. The fall into the water was the result of his folly but the punishment in jail the punishment of his crime.

Men suffer on earth as the result of their wrong-doing, but they have yet to meet their Judge, if they are out of Christ, and to answer before Him for their sin. Hell may now be in their bosom, but alas! the day is coming when their bosom will be in hell.

IS HELL A PLACE?

There are three or four features in this story which make for the localization of hell wherever in God's universe it may be. (1) The statement that "in hades (not hell) he lifted up his eyes." "Hades" is the Greek here, as the Revised Version indicates, and it means the under-world, the realm of the dead in general. It comprised two apartments, as the Greek conceived of it, the upper called "Elysium" where the righteous were, and the lower called "Tartarus," or the prison of the wicked.

In the New Testament the word bears about the same signification as it did to the Greek, namely, the whole empire of the dead. But in this empire there is one place, Abraham's bosom, or paradise, corresponding to "Elysium" for the righteous, and another "hell" or "Gehenna," as it is sometimes called, corresponding to "Tartarus" for the wicked.

The rich man lifted up his eyes in Hades, but as he was experiencing torment, it is evident that he was in that part of Hades known commonly as hell. The circumstance therefore, that he was "in" hades or "in" hell, and enduring torment there makes for the supposition that it was, or is, a place.

Then again, all that goes to describe the physical being of the rich man goes to establish the fact of a location or place in which that being existed—his eyes, his tongue, his suffering.

Furthermore, the localization of Lazarus' abode, that is the abode of the righteous, makes by contrast for that of the unrighteous. Abra-

ham says of Lazarus, "now here he is comforted" (R. V.) That word "here" is suggestive. Commonly considered, it means a place, and if a place in the one instance it is difficult to maintain it does not mean the same in the other.

Finally, the testimony of the rich man himself is not to be overlooked. He would have his five brethren warned "lest they also come into this place."

The story, indeed, is entirely in harmony with all the teachings of Scripture concerning future punishment. The punishment of the wicked is for deeds done in the body; they are to be raised and judged in their bodies; Jesus speaks specifically of the body being cast into hell (Matt. 5:29, 30 and 10:28). But if there be a body for the wicked to be raised, judged and punished in, there must be a place to be occupied by that body.

II.

FUTURE PUNISHMENT CONSCIOUS.

II. This story teaches that future punishment is conscious.

How foolish again are men who affirm the annihilation of the wicked, as if death to them were like the extinguishing of a candle, and nothing more!

We can understand and sympathize with the motives of some who affirm this, for their motives are varied.

It is not only the wicked who say it, and who say it because they are wicked, but some of the righteous say it, too. They think it necessary to say it in order to defend God's character (as they think), against the charge of unkindness and cruelty. And others say it because they would draw the veil over the future of loved ones who have died unsaved.

But what saith the Scripture? As true witnesses for God, as men who would be found faithful to their generation, above all as intelligent and conscientious teachers and preachers of the Gospel, what is our duty in the premises? Shall we express and expound our opinions, or shall we pass the bread of heaven as it has been broken and placed in our hands! "The prophet that hath a dream, let him tell a dream," saith the Lord, "but he that hath My Word let him speak it faithfully." (Jere. 23:28).

And what is that word as to the consciousness of future punishment? Can one entertain respect for Jesus Christ, to say nothing of submission and love, and yet doubt in the face of this recital that such punishment is conscious? Is Jesus Christ a trifler? Would He play on the fears of men as a mountebank might do? Is He capable of such awful utterances—hell, torment, anguish, flame—well know-

ing that there is neither reality nor truth behind them? A sensational preacher might do this, a dramatist who would work on the emotions of his auditors for temporary effect might do this, but can we predicate it of the Eternal Son of God, the incarnation of Divine love, the Savior of men?

Where is our estimate of Christ's wisdom, justice, holiness, truth and love if we believe this?

WHAT DOES "PERISH" MEAN?

"But," men say, "what of other Scriptures? What of the word 'perish' for example? Does that not mean annihilation?"

Not necessarily. The word "perish" is found in that great utterance (Jno. 3:16): "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Would it not seem evident to the unprejudiced that here it is not the opposite of existence that is meant but the opposite of blessedness? "Everlasting life," here is certainly more than a continuation of existence, and by the same reasoning, the perishing must be something more than mere non-existence.

"But the word, 'destruction'" they will say. "Shall not the wicked be punished with everlasting destruction?"

Yes, but it is "everlasting destruction from the presence of the Lord and from the glory of His power." (II. Thess. 1:9). This makes it difficult to doubt that the penalty is one known to experience, since it is a destruction from the enjoyment of the beatific vision of God. Destruction, in other words, is the opposite of salvation here, just as death is the opposite of life in the other case; and as salvation is not merely a continuation of life, so destruction is not merely a cessation of life. Eternal death, as another puts it, is not the extinction of being but of well-being. It is not the end of life but of hope.

THE KIND OF CONSCIOUSNESS.

Nor is it barely the idea of consciousness that Jesus Christ sets before us in this story, but consciousness enlarged upon, analyzed, first shown in one relation and then in another, as if He would warn men not only, but amply warn them. It is as though He would leave them no possible excuse for coming into such a state and such a place as hell.

The consciousness of the rich man is seen to include a sense of pain for he is "tormented in this flame." A sense of loss, for "he seeth Abraham afar off and Lazarus in his bosom," with all the sadness, disappointment and vexation in the thought that he also might have enjoyed that blessedness. A sense of memory, for Abraham replies, "Son, remember that thou in thy lifetime receivest thy good

things, and likewise Lazarus evil things." And a sense of fear. Not for himself in this instance, but for others; "send him to my father's house, for I have five brethren, lest they come into this place of torment."

III.

FUTURE PUNISHMENT ETERNAL.

III. This story teaches that future punishment is eternal.

It is eternal because God makes it so and also because man makes it so.

(1). It is eternal because God makes it so. "Between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us." (R. V.)

What can Jesus mean by these words if not what he means elsewhere, when He says, "These shall go away into everlasting punishment." (Matt. 25:46); and again, "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." (Matt. 18:8).

But men have heard that the Greek word translated "eternal" or "everlasting" in these and similar scriptures, does not in the Greek or pagan usage always or absolutely convey the idea of eternity. And they have taken refuge from the fear of punishment for sin in this rumor. Satan has deceived them to believe that the pleasures of sin for a season were worth the experience of punishment no matter how long nor how severe, if only it have an end.

But is has no end, and the Greek word in the premises contains no hope. That word is "aionios," employed in the New Testament seventy-two times, but always exclusively as denoting indefinite, unbounded, eternal duration. To illustrate, it is the word applied to everlasting life in Matthew 19:29; to everlasting salvation in Hebrews 9:12; to the everlasting Gospel in Revelation 19:6; to the everlasting glory in II. Cor. 4:17; and to the everlasting God in Romans 16:26. If it mean indefinite, unbounded, endless duration in these cases, by what criterion of judgment shall we limit its meaning in the other?

It may be that as the Greeks used the word it had the significance of a vague eternity, confused and dark, but let us remember that pagan words used by New Testament writers take the New Testament ideas.

The meaning of a word in Scripture must be determined by the Scripture, and that of the present word is one of which the believer is relieved of doubt.

As Professor Stuart has well said, "We must either admit the endless misery of hell or give up the endless happiness of heaven," for the adjective in both cases is the same, "Aionios."

THE INFERENCE FROM ETERNAL SIN.

(2). But there is a sense in which man makes his punishment eternal as well as God. "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue;" "Send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

In all this colloquy between the rich man and Abraham, there is not one word of repentance on the former's part, nor one word about release. He seems almost content where he is, and is interested only that his condition there be made more comfortable. This is not to say that he finds the place desirable, for he would prevent the like experience to his relatives, but as for himself his will is definitely fixed to abide there.

The circumstance reminds us of what Jesus Christ teaches about eternal sin. In Mark 3:29 He is dealing with blasphemy against the Holy Ghost, and declares that the offender in that particular "hath never forgiveness but is in danger of eternal sin." (R. V.) The rich man having rejected the testimony, and in that sense blasphemed against the Holy Ghost, has died in his sin and it is an eternal state of sin and hence, in the necessity of the case, the punishment for it must be eternal.

And does not such a view of sin accord with reason? What do we know of the character or tendency of evil for example? Does it now grow on what it feeds? Does it not cloud the intellect so as to render impotent the very faculties by which it might be eradicated? Does it not finally reach a condition in which its dominion is no longer felt to be misery?

And what about the human will? In order to be free, must not the will be unrestricted in its exercise? And who can say that any soul in hell will of its own free will choose to repent and turn to God?

What ground have we to believe that the conditions for repentance will be more favorable in hell than on earth? Is not the presumption the other way? Does punishment, or disease, or pain or shame result in moral changes in human history? How many of our criminals are converted by the severity of their punishment? If punishment had its effect on wicked spirits would not some of the demons have been converted ere this?

WHAT THE PAGANS BELIEVED.

But this view of eternal punishment for sin not only accords with reason but history. I mean just now, the history of natural religions. These show that eternal punishment was commonly believed and taught by the ancient pagan world.

The wise men of paganism had no revelation but that of nature, but apparently it was sufficient to impress them with this fact. In Egypt, in Persia, in Greece and in Rome was this true. Celsus, a Greek philosopher of the second century, may be sufficient to quote who, in a treatise against Christianity, asserted that "from of old it was the universal belief that the wicked shall suffer endless pains." He employs the circumstance to show that Christianity was not new, evidently regarding the doctrine as a chief feature of that faith.

FUTURE PUNISHMENT ESCAPED.

IV. It teaches that future punishment is avoidable.

When the rich man beseeches Abraham to send Lazarus to his father's house to warn his brethren, the latter replies: "They have Moses and the prophets, let them hear them." To "hear them" is manifestly to believe and obey them, and the inference is that to do so is to escape hell.

What, then, is meant by "Moses and the prophets?" No question is more acutely pertinent than this. "Moses" stands for the "law of Moses" or the first five books of the Bible; and the "prophets" for all the rest of the old Testament, the historical and poetical books as well as those strictly prophetical. This is what the Jews of Christ's time would understand by that expression.

What, then, is the teaching of Moses and the prophets, by obeying which one may escape hell? The most concise and comprehensive answer to this is found in Paul's Epistle to the Romans. He is there expounding the Gospel of "good news" of Christ, of which he says he is "not ashamed," because "it is the power of God unto salvation to every one that believeth." (1:16). And when asked wherein its power lies, or what is the essence of its "good news," he replies, that "therein is revealed a righteousness of God by faith." (1:17, R. V.)

In the third chapter he defines this righteousness as "a righteousness of God, apart from the law," i. e., one which men may obtain independently of their keeping of the law. And then to assure his hearers that he is expounding no new doctrine in this case but an old one, he uses the very words just quoted, saying that this righteousness is "witnessed by the law and the prophets," or by Moses and the prophets. In other words, it is taught in the Old Testament as

well as the New, and is the very doctrine here recommended to the brethren of the rich man in hell.

What is the doctrine? Just this, that man having no righteousness of his own by which to satisfy the divine holiness, and justice, God has in grace provided a righteousness for him through the merits of His Son, which he receives on the exercise of his faith in that Son. (II. Cor. 5:20-21).

The rich man was one of those of whom the world is always full, going about seeking to establish a righteousness of their own instead of submitting themselves to the righteousness of God. (Rom. 10:1-4). In other words, instead of submitting themselves to Jesus Christ.

And why do men act thus foolishly? The rich man gives the reason. It is unbelief in the written Word of God. "Nay, Father Abraham," he explains, "they will not believe Moses and the prophets but a miracle will awaken them. They will repent if one goes unto them from the dead." But Father Abraham knows differently. In other words, Jesus Christ teaches differently, for He says: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

And has not history substantiated this prediction? Has not One risen from the dead, and yet have men believed? As Dr. Arnold once said, no fact of history is more thoroughly established than the resurrection of Jesus Christ from the dead. 514 witnesses are recorded by Paul in his first epistle to the Corinthians, as having seen Him after He had risen. Many of these were alive when Paul uttered these words thirty years, more or less, after the resurrection had taken place, and yet the fact had made no impression upon the wicked and unbelieving. And although the evidence of the resurrection of Jesus Christ has been handed down from century to century, and is as patent today as in Paul's day, still it is not believed and still is the salvation to which it bears testimony scouted or ignored. What an illustration of the Lord's words to Nicodemus, "Ye must be born again!" It takes a miracle of God to open the eyes of men to the nature and peril of their sin and to the way of salvation out of it, though the latter is so full and free!

May it please God to use this message to open the eyes of some.

THE RESPONSIBILITY OF THE CHURCH FOR GOOD-WILL AMONG THE NATIONS

J. A. MACDONALD, LL. D., TORONTO.
Editor Toronto Globe.

Mr. Philip Snowden, the distinguished Soclalist leader in the British House of Commons, made this statement in a public address not long ago:

> "The Christian church can do an infinitely greater work for peace than any other agency. If it would rise to the height of its responsibilty, and be really true to the message and the legacy of the Prince of peace, it has in its hands to settle the problem of war. If the church will not do its duty that duty will be done by others."

Men and women of the churches of America I put it to you: Is that statement true? Is it true that the churches have the power to destroy international war and to establish good-will among the nations? Is it true that they have not used that power to the limit of their responsibility? Mr. Snowden says that statement is true of the churches of Britain. Men who speak with authority assert its truth as regards the churches of Germany. Is there any authoritative voice that will declare it untrue of the churches of Canada and the United States?

For myself I speak deliberately and with some knowledge of the facts: If the churches of Britain and of Germany and of America had been doing their full duty during the past generation the present international situation would not be a disgrace to Christian civilization and a menace to the peace of the world. Because I so believe, and because I have faith that the church can be called to arise and put on her beautiful garments, I raise the question of the responsibility of the church for the good-will of the nations.

1. Let there be no mistake as to the standing and function of the church in the life of the nation. The two great organs and agents of national life in the Democracy are the State and the Church. Civil rights and liberties and duties are the special responsibility of the State. The culture of the religious life, the teaching of religious

ideas and the strengthening of the religious motive are the special function of the church. But both alike are organs and agents of that higher unity which includes State and Church and all other institutions and agencies of public opinion—that all comprehensive unity we call the nation. The church is not an institution of the State. The State is not subordinate to the church. Each in its own way discharges the functions and ministers to the life of the nation. That church is a national church—no matter what its history or its prestige or its theological creed—which feels the throb of the nation's life, bears its share of the nation's burden, and gives itself in the spirit of its Master for the nation's redemption and service.

And the power of the church in the life of a nation is not the power of external authority but the quickening power of truth, the power of new ideas, the compelling power of masterful motives. Savage tribes have become civilized nations, and nations have been raised to higher standards of life by the letting loose in the minds of men vital ideas that disturbed the clod, and by the constraint of new motives that would not let them go. This is the secret of the church's power in the world—the disturbing, revolutionizing power of new and living truths.

2. And let there be no mistake as to the authority of the church in the realm of international good-will. I take up the inspired rule of the church's faith and read this declaration from the prophet Isaiah:

> And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.
>
> And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.
>
> And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nations shall not lift up sword against nation, neither shall they learn war any more.
>
> O house of Jacob, come ye, and let us walk in the light of the Lord.

If these ringing words mean anything real, anything but a fine frenzied rhapsody, they mean that a court of independent judicial arbitration shall be set up and made conspicuous, exalted above the hills of mere national institutions. They mean a supreme standard of life and an authoritative court of law and equity. They mean that in that court nations shall be given arbitral justice, their follies re-

buked and their rights maintained. They mean that from that place of justice and judgment civilized nations shall return to conserve their powers and resources for the good of common humanity; the wild and wicked waste on swords and spears, on artillery and battleships will be converted to industrial development, to the instruments of human service, to the lifting of the insufferable mountain of human sorrow and the enlightenment of the age-long darkness of human sin. They mean what they say: "Nation shall not lift up sword against nation, neither shall they learn war any more."

Those words of inspiration mean more. They solemnly appeal to all who believe them to rise and go up together to make their dream come true:

> O house of Jacob, come ye, and let us walk in the light of the Lord.

O house of Britain, you world-empire with your flag of a thousand years! O house of Germany, latest born of empires with the torch of learning in your hand! O house of America, child of liberty, first-born among republics of peace and good-will! Come ye, triumvirate of Christian civilization, come ye, and let us walk in the light of the Christ.

3. What can the church do to turn the nations from war as a means of solving international problems? Something more must be done than routine prayers for peace or pious regrets that war seems inevitable.

For one thing, it is open to the church to impress the nation, its statesmen and its politicians and its leaders of opinion, with the undenied fact of history that no war between civilized nations ever settled any just question of controversy. War is a test not of just rights but of force and of financial resource. The arbitration of the sword takes account not of right but of might. The right relations of British and Boer in South Africa were not settled by the slaughter and shame on the veldt-side, but by the dismissal of the men on both sides who made war inevitable—the obstructionists, the exploiters and the political opportunists—and the coming together in reasonable co-operation of both Boer and British in the Parliament of South African peace. So, too, with every war that has stained the record of the American Republic. War does not solve the problem. War only added bitterness and hate as a legacy for both.

It is also the privilege of the church to turn the searchlight on the selfish and sinister interests that stand to profit by the nations' expenditures on armament and warships, and whose advocates in Parliament, in Congress and in the press are ever loudest in lip-loyalty to national honor. A British public man made this illuminating statement:

> Parliament votes expenditures of £75,000,000 a year in armaments. We cannot expend that large sum (more than $350,000,000) without creating personal interests in that expenditure. Somebody gains by it. Every increase in the expenditure upon armor plate and armaments increases the number who are interested in maintaining that increase. We find this obviously true every time naval and military expenditures are criticised in the House of Commons. We always have opposition to reduction from members of Parliament who represent constituencies which share in the expenditure of this money and take the profits.

There you have one of the danger elements of the big navy programs of the nations. It was the same at the close of the Boer war when the reduction in the manufacture of arms and ammunition caused the laying off of thousands of men employed in gun factories. A wild cry was raised as though the government should have gone on with the manufacture of weapons for the sole reason of providing employment. And we in Canada and you in the United States are not free from the same danger in our politics. The lobbies of Congress and of Parliament are haunted by the representatives of gun factories and armor plate industries and battleship builders. If the nations reduce their war expenditures men will be thrown out of work and dividends will be reduced. And the same builders who talk loudest about naval defense are ready enough to use their expert skill in building warships for foreign nations to attack the warships they build for their own country. Some day the hideous humbug of this whole business will be exposed so fearlessly that the governments of all the civilized nations will be brought to their senses by the aroused public opinion of a civilized world. And the church has responsibility in that exposure which she cannot escape.

It is also within the scope of the church's duty to hold the nation as well as the individual true to the Christian standard of the stewardship of money. The preacher does not draw back when it comes to the time to teach individual citizens the right uses for wealth. Waste, and the expenditure of money for hurtful purposes, and extravagance which starves a man's rightful support of good causes—on these themes the preacher uses great plainness of speech in speaking to individual men. Why should the nation be unwarned against the sin of wasting the nation's wealth, misapplying it, and allowing the great causes of the people's life to languish?

And is there not ground for the strongest appeal the church can make when the military and naval expenditure of Britain reaches every year $350,000,000? Is there not something appalling in the fact that the United States spends every year 70% of its entire federal revenue on war debts and war preparations? Every nation in the world is groaning under the huge expenditures on armies and navies.

And all the while the great projects of education, of social reform and of the betterment of the life of the people are starved for lack of funds. Is it not time the church made plain to the nation—to the common people—that the chief glory of a nation is not in its military and naval defenses, but in making itself a community of intelligent and prosperous and high-minded people whose life is worth defending? Not in its instruments of damage and death, but in its services to liberty and happiness and life? Is it not time the churches of America and of Britain made it quite plain and impressive to the great Anglo-American people that what Lloyd George said is unchangingly true. Here are his searching words to church leaders in England:

"The stain on the national flag is just as deep if that flag floats over slum-bred children and over ill-paid, ill-fed- ill-housed men and women as if it were to droop in defeat on the field of war."

One thing more the church can bring home to the nation when facing the problem of war. It can set forth the reacting damage of war on the nation so plain that even a wayfaring jingo cannot evade the truth. The reaction of war on the life of the nation damages, for one thing, the morality, the ordinary morality, even of people as high-toned in their respect for the Ten Commandments as the people of Britain or of America profess themselves to be. Instead of war making for the ennobling of the nation, as the struggle for existence and the survival of the fittest makes for the development of the species, the process is the reverse. War itself is lawlessness. It destroys moral distinctions. Not only on the field but in its relations with trade, war is involved in the lowering of the moral tone. Let the charges of graft and criminal dishonesty in the purchase of horses and supplies for the army, the unspeakable scandals in furnishing shoddy uniforms and unwholesome foods for the soldiers—murderers as well as unspeakable—the charges and the scandals that were investigated and proved, and the evidence of scandals that in the name of false patriotism had to be suppressed—let all these demoralizing attendants and consequents of every great war of the past century refute forever the argument that war makes for the improvement of the nation. And no nation is unstained. Not Britain with its scandals in the Crimea and in South Africa. Not Germany. Not France. Not Japan even, though its patriotism is its religion. Certainy not the United States with its shocking and damning records in the Civil and Cuban wars. Perhaps Russia is the only country any one of us could accuse of being worse than ourselves in the matter of cheating the nation in the stress of war and of robbing and starving and poisoning the soldiers whom we hire to take our places in the camp and on the field.

And the reaction of war on business morality is even less damaging than is the decay of the nation resulting from killing the best

and breeding a new generation from the unwilling and the unfit. Patriotism makes its appeal to the heroic, to the unselfish, to the courageous. Where the struggle is not utterly for plunder it is the best who enlist. The best are in the forefront. The best are first to fall. And what says your law of evolution? Kill your best and breed from your worst and your nation degenerates. Read the history of Rome, of France, of Italy, of England, of Scotland, of the United States. Every one of them yields the same awful evidence—physical degeneration and moral decay. Who will say the moral problems now menacing the United States are not the biological results of the slaughter of a million of the nation's best sons in the Civil war! And it is the business of the church to bring home to the nation the truth of the inexorable law that whatsoever a nation soweth that shall it also reap.

4. But the business of the church with the nation is positive as well as negative. It must substitute for the disproved national ideal of military glory the truer Christian ideal of national service. Jesus Christ set up that ideal when he said, "If any among you would be great, let him be a servant." Greatness for the nation is measured by the service that nation renders to its own peoples and to the other races and peoples of the world. The measure of Britain's greatness is the measure of Britain's service to liberty and intelligence and civilization over all the world. America must set a new pace, erect a higher standard, and lead the way as a Christian nation whose ideal of greatness is not territory or trade or "lording" it over weaker people, but the Christ ideal—the service of the strong and the true to all who are weak and who suffer.

5. The supreme service of the church to international good-will is in bringing the Christian nations as nations into that all-inclusive world-unity—the Kingdom of God, as Jesus conceived it. That is the church's great business in these "last days." Isaiah's vision is being fulfilled. The Hague is the beginning of its fulfillment. Let the church of Jesus Christ lift up her voice confidently: O house of America, of Britain, of Germany, come ye, and let us walk in the light of the Christ.

WHAT THE YOUNG MAN SHOULD KNOW

BY HON. WILLIAM JENNINGS BRYAN.

My interest in religion, that is my activity during the last twelve years, has had for its object the reaching of young men. It was the hope that I might make some impression upon them that about twelve years ago I began to speak in public places on religious subjects. I had been a member of the church from the time I was fourteen; I had taught in the Sunday School and had been brought up in all kinds of church work, but during my activity in poltics I had purposely avoided religious meetings of prominence for fear I might be accused of attempting to use the church to advance a political ambition. But after 1900 I thought I could not afford to weigh it in the balance, and thinking that some millions of young men, because of their political appreciation might be disposed to listen to what I said, I took up the discussion of some religious questions in the hope of impressing upon them the practical experience of religion and of Christianity as the true religion. And my speaking had this in view, no matter what subject of religious character I have discussed; and so when I thought of coming to this Bible conference where I might come in contact with a large number of ministers I thought I might venture to bring to them a few suggestions that have come as a result of my observation and experience. So I venture to make some suggestions which may possibly be useful to the ministers in preparing the sermons for the purpose of reaching young men. I think the statistics show that unless we reach a man when he is young, our chance of reaching him is not good. That is, the great majority of men who come into the church come in when they are young. Therefore, I have been interested in reaching the young men; and especially have I been interested during these later years when I have seen some going out of our high schools and our colleges with a spirit of indifference to religion.

The first thought that I desire to impress upon those who come into contact with young men is, that I think we have not sufficiently emphasized the practical necessity for religion in their life. When

we talk to the young man about religion as a preparation for death, death seems to him so far away, that we do not reach him as we should. If I talk to a young man about religion it is not on the theory that he ought to have it for fear he may die, but because he is going to live; that a man cannot get along without religion in his life; that there is no such thing as a moral or religious boy; that a vacuum is abhorred in the moral world as it is in the physical world, and unless there is in the young man's heart a respect for God there will be disrespect; unless there is reverence for the Bible there will be irreverence; unless there is belief in Christ, there will be unbelief. And so I think it necessary that we shall take up the question and compel him to think of these things as practical questions. I have put on paper here ten suggestions. I call them ten texts, but I will present them rather as suggestions, and if I were delivering a systematic course of addresses to young men I would take these subjects as subjects that are especially worthy to be impressed upon his mind, subjects about which he should be compelled to think.

While I find very few young men who do not believe vaguely in a God, I think I have only had two persons tell me that they did not believe in a God, and one of those since has said some things, which I have seen in print, that indicates that he, too, believes in a God. But the trouble is that this belief in God is not as real as it should be; it does not bring with it the sense of responsibility to God that it ought to bring. A sense of responsibility to God is the most controlling influence that can enter into human life, and without this sense of responsibility, I do not see how man can build a real life upon an intelligent plan. There must be a conception of the universe, and the Christian conception of the universe puts man here as a part of the plan of the God who stands back of this universe. I have sometimes thought that our ministers have allowed the materialist and the atheist too much latitude in denying the Bible account of the creation. I have tried to find if there is any more rational, any more intelligent, any more logical, account of creation than that given in the Bible, but as far as I can find there is no atheistic account of creation. There is no materialistic account of creation, there is no account of creation that denies God that goes as far back as the Bible account; and we can take any account that is given by anyone who disputes God, we can take his account of creation, his theory of the beginning and we can put the Bible theory back of his, for the Bible commences with the proposition: "In the beginning God created the heaven and the earth." That is, we put God first and all other things afterward. Everyone who denies God must commence with something. He must begin somewhere, and so far I have been

able to learn no man who denies the existence of God has ever attempted to explain the creation of matter and of force and of the properties that we find in both matter and force. He assumes that these things exist; and the Christian can take the theory of the unbeliever, of the materialist, of the atheist, and put back of his beginning the Bible beginning.

We might as well understand, to begin with, that life is full of mysteries and that we continually deal with things that we do not understand; things that man has studied about from the beginning and does not understand. It is not necessary that I shall understand God in order to believe in God any more than it is necessary that a man shall understand matter in order to believe that there is such a thing as matter. It is not necessary that a man shall understand force in order to believe that there is such a thing as force. Man did not understand what the lightning was until a very recent date, and yet man from the beginning has known that there was such a thing as lightning, and whether he knew it or not he could be struck dead by it. We have had various ideas of the sun and of the stars, but man believed that there was a sun before there was any intelligent conception of what the sun is.

I believe that it is necessary that the young man who becomes skeptical on the subject of God should be brought face to face with the fact that if he is going to apply to life the skepticism that he applies to God, he cannot do anything or believe in anything. How dare he live without understanding the mystery of life or love? The youngest child can take the most learned scientist out and show him the leaves and the trees and the grass and the grain, and the birds in the air, and can say to him, "I, a child, know just as much about the mystery of life that we find in each one of these things as you do in your ripe age and with all your learning." The man must understand that he is to deal with great problems and that he cannot confine himself to things that are tangible and visible. I know of no more important text to impress upon the young man than the Bible text, "The things which are seen are temporal, but the things which are not seen are eternal."

It is not very long since we learned that water is composed of gas, and yet it made no difference in the effect of water upon the system; and it was infinitely more important to man that he should have had water all these years than that he should find out of what water is composed, and its mysterious characteristics. The first thing the young man ought to have impressed upon him is that he must have a conception of life, and that God must be at the beginning of that conception: and when he comes to really believe that there is a God, that there is a plan, that he is a part of that plan, and that it is his

highest duty and ought to be his greatest delight to find out God's will concerning him and do it.

Next to the belief in God, a book to guide the young man in the way that God would have him go is the second in importance. And thus the Bible is brought before him. This is no time for Christians to apologize for the Bible, and I for one am not spending my time even experimenting on the Bible. The Bible that I learned when I was a boy, the Bible that was taught me by my parents, is the Bible that has been sufficient for me; and as I grow older I find myself less and less inclined to have patience with those who take greater pleasure in finding things to find fault with in the Bible than in presenting the Bible that we cannot dispute. I have found this a valuable argument to bring to a man who is skeptical about the Bible. I call his attention to the fact that this Bible is either a book by inspiration-given, or else it is a man-made book. If it is a man-made book, as those contend who reject it, then man ought to make as good a book today, unless man has degenerated. I will go farther than that: that man ought to make a better book today than the Bible. And I present this argument in favor of our Bible that cannot be answered. Our Bible comes down to us from an earlier time when the people lacked the advantages of the great civilization of today, the opportunity to secure training in the schools, the opportunity to consult the accumulated wisdom of the world in our writers, of having news brought to them from every corner of the earth. They lacked also the light that science has thrown upon nature; and yet these people back there in the earlier days gave us these solutions of the problem of how to live; and, my friends, if that book were not of divine origin, we would find the people disputing it, giving us improvements that they have furnished. But when we find that the most learned people of the atheists, of the materialists, of the unbelievers, must spend their time in finding fault, and not in constructing a better book, I find in that very fact an unanswerable argument against their own theory. I believe, therefore, that we ought to present this book as the Word of God to those young men, present it as a guide to their footsteps in their youth, and all through life, and as the only book that they care to have near them when they come to die.

It seems to me that it is worth while to take the men who have made this Bible the foundation upon which they have built, and let them stand forth as an illustration of what the Bible will do. Last winter my wife and I read the life of Gladstone by Morley, and we found that when he was twenty-one years old, he wrote a letter to his father explaining why he thought he ought to be a minister. If you will take that letter written when he was a boy and just entering manhood's estate, you will find that it gives the secret of Gladstone's life.

That Bible had entered into his life at that age and from that time forth his highest ambition was to build a life upon that book, and for a quarter of a century his life was the highest exponent in this whole world of Christianity applied to government, and when he died they brought flowers from all the nations to put upon his grave. What gave him the strength that made his life read like a sermon? It was because of his faith in the Bible's God.

And next to the Bible we must present to them the doctrine of Christ. I find myself less and less willing to make concessions in regard to Christ. I do not like to see a young man come out of high school and begin to speak in a trifling way about Christ. If Christ was but a man why do not some of our high school graduates become men? If Christ was a mere man, why do not some of these young men who have infinitely greater school advantages than Christ ever had, found a church? It is not an easy thing to found a church, even where you take Christ as the base and start on no different line, but here Christ founded a church upon Himself; and His church has grown and grown until millions have taken His name upon them, and millions have been ready to die rather than surrender the faith that He put into their hearts. The only reason people cannot understand His teachings is that they have taken Him down from His high place and tried to put Him into a man-class. They cannot understand what the Bible says about Him. Why? Because they judge Him by the words that they have applied to man. The moment you take Him out of the man-lass and put Him in the God-class you have no difficulty in understanding Him.

You cannot do anything else if you will take the history of what He was and what He has done. It so transcends all that any other persons have ever tried to accomplish that you cannot explain Christ on the theory that He is a man. It must be on the theory that He was what He claimed to be, the Son of God, and what the Bible presents Him, the Savior of the world. No one with less of a divine commission could stand forth as the one example unto which he could look, and no one who had not more or less insight into the human heart could have presented the code of morality that began with the sermon on the Mount and pervaded His teaching. Here is the only code of philosophy that this world has known, that takes man as he is and makes man what he ought to be. It is the only philosophy. Others have tried to tell man how he could avoid a few errors and they have laid down rules and tried to make life according to some formula of their own conception, but Christ takes the heart as the center of life, and He purifies it and fills it with love, and then that love becomes the law of the life. I believe His religion is the strongest force in this world and a young man who is starting out to make a success of life, no matter what

he is going to do, cannot afford to be ignorant of the profound philosophy that Christ has given, and in that philosophy alone we find the evidence of His divinity.

I believe, too, that we do not give as much attention as we ought to to the doctrine of immortality. It lies at the base of our religion. If there is not a life beyond, then Christ did not rise from the dead. If Christ did not rise from the dead, then is our faith vain. And there is a practical necessity for the teaching of the doctrine of immortality. It is not merely that it may be a consolation to us when death takes from us some one we have loved. If it were that it would be worth everything to us. What other source of consolation have we when we are called from earth, if we cannot believe that there is beyond this a life where these lives shall be re-united?

But there is a practical reason why I want immortality taught and impressed upon the young men. We need restraint in this life. Its temptations are great, and I believe that immortality is one of the greatest things in our religion. A man wants to know if he is going to live again, and if there the great things of his life shall be made known. If a man believes there is no life beyond, that all he needs to do is to conceal his wickedness from those about him while he lives, he may be tempted to wrong those about him and take the chance of concealment; but if he knows that nothing that is done here can be secret in the world beyond, if he knows that the injustice done to his neighbor is going to be revealed hereafter, I do not know that a man needs a greater punishment than the fact that in the world to come he will have to live in the presence of people who know how short sighted and how indifferent he was to the welfare of his fellows.

We cannot afford to ignore the miracles. I think that belief in the miracles is a test question with the Christian. Show me the man who does not believe that a miracle can be performed, and I will show you a man who will have difficulty with nearly every part of the Bible. We ought to meet the issue frankly. Can God perform a miracle? Would He want to? I cannot deny that He could, or would, without denying that He is God. A God who cannot perform a miracle is not a God who can make a world; and when I say that God would not, I then assume that I know enough about God to know what He would do. Well, if I ever did think I knew it, that confidence has oozed out of me year by year. I have seen so many things that I thought ought to be done, what God would want done, and then when they were not done I found that God had a better way than I had, that I have lost absolutely any confidence that I may have had that I can tell God what He ought to do or ought to have done a thousand or so years before I was born.

The best way to break a man of doubt that miracles have been performed in the past is to show him what are being performed today. When I find a man who worries about miracles performed 1900 years ago, I do not spend time trying to prove that those miracles were performed, but I take some of the miracles that are performed today, and ask him to explain them. If he tells me that Christ could not have driven the devil out of a man 1900 years ago, I tell him that if Christ can do it now, He could have done it then. I have known Him to do it now. We find instances of the time in which God has driven the evil spirits out of men, when the heart has been touched and the life has been changed. I have seen it in politics, and I know if it can be in politics it can be in religion. I have seen a man's moral nature undergo a revolutionary reform; and if Christ can touch a man today and drive the evil spirit out of him and put a good spirit in him, that Christ could have done the same thing 1900 years ago. You tell me that Christ could not open the eyes of the blind as He journeyed around the Sea of Galilee? He is doing it today. There are men who have seen nothing in life but the body and whose one idea of happiness was in the gratification of the appetite, and Christ has taken a life like that and has opened the eyes to see the larger visions of the spiritual life; and Christ who can convert a blind and sensuous man into a spiritual being today, would have had no difficulty in taking blindness from a man 1900 years ago.

But let us take the greatest of the miracles, the raising of a man from the dead. If Christ could raise a man from the dead certainly no lesser miracle ought to trouble one. I have no doubt that Christ could and did raise from the dead, for I believe today He does things that require as much power as it would require to break the bonds of the tomb. When I was here a year ago I talked with some about mission work in New York, and after I left here I went to a mission hall in the city of New York. There I sat upon the platform and listened to the testimony of about a dozen men. One after another laid bare his life; they all told how they had passed through careers of dissipation or degradation and nearly all of them were crying. One of the men who testified had been in the penitentiary in Europe and nine times in this country; they all told how they had come into this very mission and there been born again, and their faces showed that their lives had undergone a change. When they were through testifying, the man in charge of the meeting called for prayers and ten more young men came up, and they sat upon a seat right in front of me. I could see their faces, and I could see how in their faces was written the record of a ruined life. I had a chance to compare those men there on the front seat with those who told what they had been and I could see the difference in the faces of those men.

Now, what was it that changed them? It was the power that can purify a heart; it was the power that can cleanse the life. The Christ who can go down into the gutter and take a man who has fallen so low that he has gone beyond a mother's love, until he has separated himself from all his blood relatives, until everybody who ever knew him is ashamed to recognize him, can pick that man up and wash him and make him clean, and then fill his heart with a devotion for service that would make the average Christian feel ashamed of his religion, that Christ can break the bonds of the tomb.

I believe that the value of faith in the life ought to be emphasized. Sometimes people say that they are not so much interested in faith as they are in works. The fact is, you get no works until you first get the faith. You might as well say you do not care about the plan of a house, all you want is the house; but you cannot have a house until you have a plan; and faith is the thing that goes before works. I heard of an old colored man who was explaining faith. He said that as he understood it, faith was a willingness to do what God wanted you to do without asking any questions. To illustrate it he said, "If God tells me to butt my head through a stone wall, I butt; that is my part, the going through the wall is the Lord's part." And the great things in this world have been done by men and women who had the faith to do, or attempt, the thing seemingly impossible, and by attempting, proving what God can do. Faith acts much more rapidly than the reason does. A man cannot keep up with the times if he does not go any faster than he thinks. It is all right to talk about pondering your way. A man has to go faster than he can reason out whether it is going to profit him or not. A man that tries to keep a book account of the good he does, never does enough to pay for the book. No man ever accomplishes anything if he does not try until he knows what he can accomplish.

Elijah is a man that I wish we could get a re-incarnation of in a few pulpits. He dared to rebuke wickedness in high places. Down in New York they are all in a ferment now. They found they were selling the privilege of gambling and it has resulted in death. But after they got fully stirred up, they found out they were dealing with a band of men who did not hesitate to take human life to carry on their pernicious practices. I hope they will find out that there is not a church in New York City that does not harbor men who are worse than these men. They juggle with the stock markets, bet on the prices of what people raise, make gambling respectable in this country and do not have to go out of the church to do it. The difficulty we have in reaching the small criminal is the fact that we stand in awe of the big criminal of this country. Ahab was a king and God sent Elijah to read the verdict of the Almighty against him, and if in these

times we were not afraid of these men who are greater than kings, these men who have their power and their influence, if we had in the pulpit throughout this land men with Elijah's courage to speak out and rebuke wickedness, we would find that commencing at the top we would make more rapid progress going down to the lowest, than we can beginning at the lowest and going up. We punish petit larceny and then idolize those caught in grand larceny. A preacher who is afraid to say anything for fear he will lose his pulpit has not the faith a minister ought to have to preach the gospel. He ought to have the faith that if he loses one pulpit he will find another. He ought to take a lesson from Elijah.

I believe we do not dwell enough upon the brotherhood of man. That is one of the practical questions of today. We have allowed other organizations that are not entirely Christian to infringe upon the large work of brotherhood. I do not know anything in the line of helpfulness that the church cannot afford to undertake for its members. I do not like to see visiting of the sick left entirely to fraternities where men pay so much. I belong to fraternities and I think they do great things, but they are doing a great deal of work that the church ought to be doing. I do not think it means enough for a man to be a member of the church. There is too much indifference among the members to the members. And if I had it in my power to establish one church of six hundred members, or six churches with one hundred members each, I should not hesitate to establish the six with one hundred members rather than the one with six hundred. There would be more people working, more real fellowship between them. We ought to impress upon the church members the doctrine of brotherhood. "If a man say, I love God, and hateth his brother, he is a liar." This text deals only with the negative side, but a greater burden the church has to bear is the lack of interest. One will get so indifferent that he will actually do wrong to his neighbor, the other gets just indifferent enough not to do him any good. If the Christian religion is going to spread throughout the world it must take hold of us and make us not negative but positive. It must be more than the Chinese proverb, do not do to others that which we do not want them to do to us. It must be Christ's golden rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

There is no measuring the influence of one life. Give me one young man whose heart is full of love for God, for his fellow-man, and then give that young man a vision of salvation, and you cannot calculate the good he can do for the community, the state, the nation or the world.

THE GOSPEL OF CHRIST

BY REV. J. CYNDDYLAN JONES, CARDIFF, WALES.

I am very much surprised to find myself on the platform of the Winona Bible Conference. In a moment of weakness I was overpersuaded by my friends to accept the invitation of Dr. Dickey to come and speak in your annual Conference, and I replied that I would endeavor to come and deliver a series of sermons on the Godhead of Christ. But I have thought it wise before approaching that subject to deliver a sermon of a more general character in order that we have a clear understanding as to our theological position. And therefore as preliminary to the series I shall deliver I shall solicit your attention to the Epistle to the Romans, the first chapter and the 16th verse: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

As you are aware, Rome was the principal city of the world in the first century of the Christian era. While Paul had visited the chief cities in Asia Minor he had not heretofore visited the metropolis. Suspicious people in the Roman church said that the cause of his absence from the principal city was lack of courage; fear to proclaim Jesus Christ as the Savior of the world, and the Son of the Father. But in the opening paragraph of this Epistle St. Paul gives them to understand that the cause of his absence was not lack of courage, but lack of opportunity, and that he was prepared to preach the Gospel to them who were in Rome also, whenever Divine Providence would be pleased to open the door. "For," said he, "I am debtor both to the Greek and the barbarian, both to the wise and the unwise." I am their debtor. Well, Paul, did you receive anything from them that you were the debtor? No, he says, I received nothing from them, but I have something to impart to them. I am their debtor. In the commercial world it is receiving that constitutes debts. You are not in debt to the storekeeper until you have received from the storehouse. It is receiving that constitutes debt, but in the moral and spiritual field, it is not receiving but possessing that constitutes debt. If you possess a truth or a gift which other people lack, then you are under obligation to those people. You are in their debt. And when you

contribute of your substance toward home missions or towards foreign missions, remember you are not contributing toward Christ but toward debt. "I am debtor both to the Greek and to the barbarian, both to the wise and the unwise." It is possessing that constitutes debt in the religious sphere. This truth is so deeply imbedded in the human consciousness that it has impressed itself upon language. Take for instance, the English word "duty." Now what is duty? Evidently that which is due from you to others. You find the same truth expressed in the Welsh language. You will pardon me for referring to the Welsh language, but there are many Welsh people present, I know, and a word from the fatherland is like a whiff of sweet wind over a mountain of spices. We find the same truth expressed in the English "ought." A man ought to do so and so. What is ought? If you turn to your dictionaries you will discover that the word "ought" is past tense of the word owe; so, when you possess a truth or a gift which other people lack you are in duty bound to contribute that truth or to impart that gift to those who are in need of it. "I am debtor both to the Greeks and to the barbarians, both to the wise and the unwise, for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto them that believe, to the Jew first and also to the Greek."

I shall solicit your attention to three points. First, the Gospel in the divineness of its origin. Second, the Gospel in the grandeur of its purpose, and third, the Gospel in the universality of its application.

I. The Gospel in the divineness of its origin. I am not ashamed of the Gospel of Christ for it is the power of God. And the same word that is here used for power is used in another verse to denote the power of God as displayed in the creation, his eternal power and Godhead. Therefore you see that the text teaches that the Gospel is divine and in this sense the creation and Christ are on a level. Both are divine. Both claim God as their author, and therefore it follows that it is impossible that there shall be any discrepancies of construction between creation on the one hand and Christ on the other hand. And if there be apparent discrepancies now and again you may rest assured they arise from the imperfection of our interpretation either of Christ or of the creation. It is impossible that there should be any collision between the work of God in nature and the work of God in Grace. Perfect harmony must prevail between these two systems for the trademark of heaven is impressed upon both of them; and upon this common quality between nature and grace, between creation and Christ is where Butler finds his analogy to religion. He teaches that the same truth underlies the two things, and that the same motives are involved in both. As creation is not the work of man, so the Gospel is not the invention of man. As nature is not the work of

science, so the Gospel is not the fruit of flesh. Christianity and creation are both alike divine. But nothwithstanding the similarity, there is a difference, for in the creation we see the divine natural world. In Christianity we behold a divine supernatural. And herein, perhaps, constitutes the weakness of Butler's analogy. It is weak in the dissimilarities between them. Creation is natural. Christianity is supernatural. All the distinctive facts of the Gospel are supernatural. Incarnation, resurrection, justification, regeneration—they are all supernatural and lie outside of the circle of nature and, therefore, outside of the circle of science. Take incarnation for instance. The force of nature could never have produced the incarnation. The forces of nature are sufficient to produce men and they do produce them by the millions every year. But the forces of nature are not sufficient to produce a God man. The incarnation is a fact outside of nature.

Think of the resurrection. It is not in the power of nature to raise to life a man that is dead. Nature can kill men, and it kills them by the millions every year, but nature is not able to resuscitate a man once he is killed. Nature can fill graves, and it does fill them faster than many of us desire, but though nature can fill graves, nature cannot empty any grave whatsoever. And if the grave of Joseph of Arimathaea under the Syrian sky was emptied, it was not the force of nature that raised him, but the power of God acting upon law, and outside law. Christianity is emphatically supernatural. I know right well there are able and educated men who deny the supernatural in religion. They say that God cannot, and will not, turn aside natural law. But is it not strange that man will teach that God will not, or cannot turn aside natural law and at the same time will teach that he can turn aside moral law? Is it not strange that there should be a class of men who teach that God does not, and cannot, and will not turn aside natural law which He created of His own will, a law that came into being by His fiat, and a law that will vanish again when creation comes to an end? That God is unable or unwilling to turn aside a natural law and yet dispense with moral law, which is the eternal principle. It is natural as well as more spiritual to believe with the writers of the New Testament that God turned aside the natural law in the early life of Jesus Christ in order not to turn aside the moral, and that is the teaching of the New Testament. God performed wonders by turning aside natural law, but He performed greater wonders on Calvary by not turning aside moral law. Moral law must find a place in any system in which God is pleased to deal with us. The Gospel of Christ is essentially divine. The Gospel of Christ is essentially supernatural.

II. The Gospel in the grandeur of its purpose. I am not ashamed

of the Gospel of Christ, for it is the power of God unto salvation; and that little preposition "unto" has a double meaning, viz: purpose and result. Now, let us take it in its primary meaning as signifying a divine purpose in the gospel of Jesus Christ. The gospel is the power of God until salvation. Now what is meant by salvation? Like all of the great words of the Bible it has a wider and narrower meaning. Sometimes salvation means justification, sanctification and glorification. But the verse following the text seems to narrow the meaning in the phrase I have read, "For in it is the righteousness of God revealed from faith to faith." Therefore, He connects with the gospel the justification by faith. I am not ashamed of the gospel of Christ, for it is the power of God unto justification—for it is the power of God unto the forgiveness of sins. How can a man become justified? Can God forgive sins? We read that Socrates, the sage of Athens, had a conversation with his beloved apostle on that very question, can God forgive sins? And Socrates says to Plato, "God may be able to forgive sins, but I cannot see how." Is that not a severe condemnation of the superficial theologians of the present day who confess that God can forgive sins easily and lightly without sacrifice and atonement. Is not the remedy a sufficient proof that they have not properly diagnosed the disease? That they have not probed to the bottom of the evil? Can God forgive sins? Socrates had spent his life in studying the moral nature of evil and the moral nature of man. He had perceived the inveteracy of sin. He saw clearly that happiness was not possible to man except on the ground of forgiveness. But can God forgive sins? Socrates says, "God may be able to forgive sins, but I cannot see how." And that is the difficulty. Some people see a great difficulty in the doctrine of eternal punishment, but my difficulty lies where it lay with old Socrates—not in the doctrine of eternal punishment but in the doctrine of forgiveness. If God will only let the laws of nature run interlaced with the constitution of man, there you have eternal punishment of necessity. You know that no machine out of order will run itself into order again. No machine once out of gear will run itself into order again. I do not understand much about machines, for I have only possessed one little machine in my life, and that is my watch, and I have observed when it gets out of order it never runs itself into order again. No machine out of order will run itself into order, and the more numerous the revolutions of the wheels the greater the havoc and destruction that ensues. And if God will only let the laws of human nature run uninterruptedly eternal punishment will ensue as a necessity. No, men and women, I do not see much difficulty in believing the doctrine of eternal punishment. The difficulty is in the doctrine of eternal forgiveness. Can God forgive sins? Ask philosophy and it answers,

God may be able to forgive sins, but I cannot see how. Address the same question to the Christian and the answer is ready, strong, clear and distinct. Yes, God can forgive sins; "having been justified freely through His grace through the redemption that is in Christ Jesus." And I am glad to have the opportunity of declaring in the hearing of you Americans what I have declared scores of times in the hearing of my own countrymen: God has a way to forgive. God has a scheme to pardon. God has a method to save. There is no way to forgive in the kingdoms of this world. There is a way or method according to which the judge can punish, but there is no way of method by which the judge can forgive. The kingdoms of the world have not found a way of forgiveness. The judges know how to punish, there is a way to punish, but they know not how to forgive. But what is not true in the kingdoms of this world is true in the kingdom of God since the incarnation and the sacrifice on Calvary. God has a scheme to pardon; God has a method to save. This truth is beautifully illustreated in the Welsh hymn well known to you:

A way to justify the ungodly,
A way to raise the dead to life,
A way to reconcile the sinner,
And forever end the strife.

A way to pardon; that is not the way of nature. What is the way of nature? That the lower life must go down to support the higher. The life of the grass is sacrificed to maintain the life of the sheep. The life of the sheep is sacrificed to maintain the life of man. The lower life goes down to support higher; that is the law of nature. But on Calvary I see another law; on Calvary I see the higher life going down to support the lower. On Calvary I see the divine life made a forfeit to spare the life of rabble such as you and I. Oh wondrous, wondrous grace! the power of God unto salvation.

Let us take the secondary sense of the proposition, viz: Result. The gospel is the power of God unto salvation. God's purpose is the saving of a huge multitude which no man can number. But can He achieve the purpose? Every man worthy of the name sets an object before himself to realize in life, but there is no assurance that he will be able to realize the object. Illness, misfortune, may intervene between him and the purpose of his daily life and may block his progress. God's purpose is the salvation of the world. Blessed be His name for ever and ever. Yes. The gospel is the power of God unto salvation. The power that produced the gospel is still in the gospel to effect the salvation of the lost. The power of God, that is the cause; the salvation of man, that is the effect. Don't you see the cause is bound to produce the effect? It is the cause that produced

the universe; that created the stars out of nothing and sent them spinning through empty space. Many of you doubtless know that the word for power here is the root of the English word "dynamo." The gospel is the dynamo unto salvation. What is the difference between dynamics and mechanics? In dynamics the power lodges within; in mechanics the power lodges without. The gospel is the dynamics of God. The power of God belongs in the gospel. And here lies the danger of the Roman Catholic church. It has turned the dynamics of God into the mechanics of man—into the mechanics of the church. The Church of Rome teaches that man, by obeying the sacraments, by submitting to the ordinance of baptism and by partaking of the flesh and blood of our Lord, if administered by priests, will be in the apostolic succession. A most pernicious error. But let us not think that we Protestants are saved from danger. What is our danger? It is this: We have translated the dynamics of God into the logic of man. We think the world can be saved by logic. We think if a man is properly trained in a college so he can present the doctrines of the gospel in a clear, logical way, that men will be converted and regenerated. No, men and women, truth, pure, naked truth will never save. Logic will never regenerate you. You must have the truth of the gospel saturated with the divine influence. Did you ever know of a man converted by logic? Think of Butler's analogy where logic is chained to the gospel of Christ, and notwithstanding the severest criticism for one hundred and fifty years I am not aware of a single link in Butler's argument that has been seriously damaged; but have you ever met a man converted by Butler's analogy? There was a popular book when I was a young man which was called "The Dairyman's Daughter." It was the means of converting many young people in England and Wales. There is no mental grasp in the book. There is no logic. The dynamic force of the gospel is in the book and power from on high that has affected the conversion of hundreds of the young people in Great Britain. We must have the power of God in the truths which we preach, the doctrine must be saturated with God. Oh, yes, men and women, to you my dear brethren in the ministry, it is our weakness, trusting too much in truth independently of God, putting too much confidence in doctrine. We must electrify it with the presence of God. And blessed be God, the power is with us. The truths of philosophy will not save. The truths of science will not regenerate, even the truths of morality will not be the means of saving a single sinner. Did you read the history of the first Moravian missionary to Greenland? He thought he would teach morality to the poor Esquimaux. He told them not to steal, for stealing was a sin. They answered, "Fool, do you think we did not know that before you came?" Then the missionary told them not to lie; that lying was an

abomination in the sight of God. "Simpleton," they answered, "we knew that before you left home." The preaching of the law made no impression on them. At last the preacher read the twenty-seventh chapter of Matthew to one of the inhabitants. That day he came back to hear the story again, and as that man told them of Jesus and His love and of the agony in Gethsemane the tears poured from their eyes, their wills were subdued and their frozen hearts were warmed. The gospel of Jesus Christ, the religion of love, the religion of sacrifice, the religion of atonement, that is the only religion that will save the world.

III. The gospel in the universality of its application. Salvation to every one that believeth, to the Jew first and also to the Greek. Therefore you see that the gospel is universal. That it is intended for all the nations of the world. The seed of Abraham is included in the term Jew. All the other Gentile nations of the world are included in the term Greek. Gospel for the world. Christ for the world. We have that. What remains to be done? The world for Christ. Oh, yes, God has intended the gospel for the entire world. When the Great Western Railroad was first constructed in South Wales it was constructed on the broad guage principle. But very soon the company found it necessary to alter the line from the broad guage to the narrow guage, and it cost them millions of money to make the alteration. But the history of salvation is the other way about. Instead of being converted from the broad guage to the narrow guage, it has been converted from the narrow guage to the broad guage. But after the incarnation and the sacrifice on the Cross the broad guage gospel is intended for the whole world. Oh, yes, it is for the whole world. There is no sinner, no matter how deeply engrossed in sin, but that gospel can rescue him and save him from the guilt and power of sin. Yes, it is salvation to everyone that believeth, be he Jew or Greek, to every one, be he respectable or disreputable. There is not a sinner so vile on the face of the earth but that the gospel can win him out of the sin of iniquity into God's kingdom.

Thomas Olivers was a young man of great natural ability, but alas, he was the prodigal son of the family. So black was his record in his native county that he had become a vagabond on the face of the earth. He became a tramp from one end of the land to the other. One day he reached the city of Bristol when Mr. Whitfield was there. He saw the crowd and went to see what was going on. He got there in time to hear the text; "Is not this a brand plucked out of the burning?" The great preacher went on preaching with might and main and he listened with all the eagerness of his spirit. Then George Whitfield offered salvation to all who would believe his message, and Thomas Olivers received this Christ and in a letter written by him,

he said, "When the services began I was the vilest sinner in the city, but when the service was finished, I was a brand plucked out of the fire." He went back to his native county and paid off the debts he had contracted, and after having paid off his debts he set up as a preacher of the gospel, and so ardent was he in his preaching that John Wesley chose him to be the assistant editor of the Weseyan Magazines; and one day, under inspiration of divine Christ, composed a hymn which competent critics declared to be the most finished hymn in the English language. You will find it in all the hymn books of the churches:

The God of Abraham praise,
Who sits enthroned above;
Ancient of everlasting days,
    The God of love.

He calls the worm his friend;
He calls himself my God,
And he will save me to the end
    By Jesus' Blood.

Not bad for the old tramp is it, my friends? The gospel of Christ is the power of God unto salvation to the grossest of sinners that will believe in his name. Amen.

THE PRIESTHOOD OF THE PARENT

BY BISHOP EDWIN H. HUGHES.
Bishop of the Methodist Episcopal Church.

The message that I shall bring in response to a special request, as well as in response to my own conviction, is a very simple one. It is in no sense great, save in the sense of its great importance. I am going to speak about the priesthood of the parent. If you wish a scriptural statement of what I have in mind, you will find it in the early verses of the sixth chapter of Deuteronomy. After the great commandment with reference to the duty of love toward God is given, there is given a practical commandment for the carrying of the first into execution in relation to coming generations. That commandment is this:

> And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

Someone has said that these early verses of the sixth chapter of Deuteronomy constitute the Magna Charta of the Jewish people. They give the great essential command regulating attitude toward God, pressing that supreme word upon the hearts of God's people for all time: "Thou shalt love the Lord, thy God, with all thy mind, and with all thy strength." But it happens that about every fifty years a new generation arrives upon the face of the earth, as if God were quite willing to give the material world a new chance to show what it could do with new people. He sends away those who have become hardened and fixed in their ways and He brings a fresh and pliable generation to the world and starts His kingdom anew. This mere statement of the case shows that we have never appreciated the religious significance of youth—the necessity of so influencing the generation that marches toward the future as to bring that generation into harmony with God and His great purpose. The chief explanation of the co-

hesiveness of the Jewish people lies in the word of this quoted scripture. They have maintained their unity down through the years because every Jewish home that is orthodox has a sanctuary, and every Jewish home that is orthodox has likewise a catechetical school. While the gentiles have been discussing the relation of the Bible to the public schools, the Jews have continued to discuss the relation of this Bible to the Jewish home. As between the gentile conception which is in many cases an endeavor to transfer responsibility from parents to public school teachers, and the Jewish conception which is a frank acceptance of the parent's responsibility, we may well choose the latter. We are having much discussion, and perhaps it is well merited discussion, about the relation of the Bible to the public schools of America. It is doubtless of great importance that the Bible shall be held closely to the life of the youth. But we may well be far more concerned about the relation of the Bible to the average Christian home than about its relation to the public schools. It will not be an easy thing to put the Bible into the school without having trouble with our Jewish neighbor with reference to the New Testament, and with the Roman Catholic church with reference to a particular version, but without infringing upon the privilege of anybody else, every Christian home can be transformed into a church and every home can likewise be made a Bible school.

Anyone who studies the times cannot fail to observe that there is a large movement, almost unconscious to the most of us, tending to transfer what were former domestic duties to agencies outside the home. Some can recall when there was in every American home an old-fashioned loom. On that loom our grandmothers and our great-grandmothers used to make the cloth out of which the children's garments were fashioned. We still have some of those looms in our homes. Every once in a while a millionaire will take us up into the third or fourth story of his palace and point to an old-fashioned loom, and say, "That is the loom upon which my grandmother or my great-grandmother used to weave the cloth for her children's garments." In other words the loom has become an heirloom. The making of the cloth out of which children's garments are to be fashioned has been transferred from the home to a factory. What the mother's hand formerly did is now done by a machine. We have transferred that responsibility for our children to an outside agency. Probably there is not a mother here this morning that has ever woven upon the loom the cloth out of which her children's garments were to be made.

There was a time, also, within easy memory and near experience, when our mothers made our clothes. They did not make the cloth, but they did make the clothes. Nearly all of us who stand now in the

middle life can recall the day when we saw our mothers making clothes for the younger members of the family. Now that has practically ceased.

We have not only transferred very many of our material relations, but we have likewise transferred very largely our intellectual responsibility to an institution outside the home. We have a great public school system—one of the greatest institutions on the face of the earth today. It is a wonderful organization. It has consecrated to itself as fine a body of men and women in their moral character, and even in their fear of God, as you can find anywhere upon this planet. I was in Indiana for five years, meeting our teachers constantly in institutes, and they impressed me a good deal like the apostles. They were so tremendously in earnest. Whenever any clergyman, be he Roman Catholic or Protestant, stands up and declares that our public school system is Godless and the training place of immorality, he engages in a slander against as fine a body of men and women as you can find on earth. We have kept our schools clean. There is a moral conviction that the hands which mould the youth of these United States should be kept clean, and the moral standard for the teacher is almost as high as that for the Christian preacher.

But the point now is, that we have very largely, likewise transferred the intellectual responsibility for our children to an outside institution. I am speaking to some parents who actually do not know the name of the teacher to whom their little children will be sent this fall when the school bell rings out its call. What a contrast with the former days! Susannah Wesley was the mother of nineteen children. The fifteenth, I think was John. She was the teacher of her own children. When the fifth birthday came Susannah Wesley sat down with each child and before the sun went down she had taught that child his alphabet, and given him a lesson in reading. Now, the teacher of the average child of our period is not Susannah Wesley, the mother, but Miss Jones, the school teacher! With the coming of our public school system the fathers and mothers have not been very largely concerned with the intellectual responsibility of their children. Then, too, every father and mother ought to be willing to make an additional effort to use good grammar so the little child will not learn incorrect speech.

Suppose we construe the movement to transfer certain duties to the outside institutions, as representing God's chance for the fathers and mothers to give more attention to the religious culture of their children, that the time once given to making cloth upon the loom may now be given to weaving the warp and woof of character, the time once given to fashioning garments may now be given to the end that our children put on the garments of righteousness! But there has

been a tendency not only to transfer the material and intellectual responsibility for our children to outside institutions, but the spiritual responsibility as well. When Robert Raikes started the Sunday School movement the objection was this: "If you organize Sunday Schools you will take from the parents the responsibility for the religious education of their children. You will try to do in one hour of the week what can be done only by constant application." In my mind it is the only valid argument that you can use against the Sunday School in the beginning of the twentieth century. But, my friends, any parent is foolish who imagines for a single moment that one hour a week under any teacher can furnish enough spiritual dynamic to run that child through all the succeeding days. Whenever we attempt to transfer the religious education of our children to an outside institution, we make a very grave mistake. Never attempt to transfer the full responsibility for the religious education of children to the Sunday School or to the church, or to any institution outside of the home.

Let us now note that parenthood in itself confers certain qualifications for religious teaching. We engage sometimes in a debate with our Roman Catholic friends as to the relative merits of a celibate priesthood and the married clergy. I was in a sleeping car a while ago and a very nice looking Catholic priest alighted from the train. When the Pullman porter, knowing that I was a Protestant clergyman, came back to me, he said, "Do you know that a priest never gets on my train to ride any distance but he gives me a good fee. You Protestant preachers do not always do this. What is the reason?" I said, "I have six reasons; little, breathing, blessed, reasons out yonder in San Francisco." Take the significance of that thing if you please. A man who carries no family expenses ought to be able to devote himself in a more sedulous way to the ministry. But we have not exhausted the matter yet. On the streets of Kansas City some little Hibernians were playing together. Directly a Protestant clergyman went by dressed in decidedly clerical clothes. One little fellow said, "Good morning, Father." A little Irish boy rebuked him and said, "He ain't no Father; he has got seven children." A great argument for a married clergy lies in its normality and in the revelation of parenthood. God's fatherhood is final; and the most satisfactory revelation of the divine nature and character comes in our own experience of fatherhood. Henry Ward Beecher said: "We never knew the love of a parent until we become parents ourselves. Then God's hand pushes back the temple door and reveals to us the mystery and sacredness of the father's and mother's love to us." Yet we can say even more: that we never understand the love of God until we become parents ourselves. When we bend over the cradle of our first-born, God's hand pushes back the door and reveals the mystery of the

Heavenly Father's love to us. There is no revelation of God on earth that is equal to the revelation that comes in the experience of parenthood, save the revelation we see in God's only begotten Son. That is the meaning of William Canton's great poem:

Abba, in Thine eternal years,
Bethink Thee of our fleeting day
We are but clay;
Bear with our foolish joys, our foolish tears,
And all the wilfulness with which we pray!

I have a little maid who, when she leaves
Her father and her father's threshold, grieves,
But being gone, and life all holiday
Forgets my love and me straightway;
Yet when I write
Kisses my letters, dancing with delight
Cries "Dearest father!" and in all her glee
For one brief live long hour remembers me.
Shall I in anger punish or reprove?
Nay, this is natural; she cannot guess
How one forgotten feels forgetfulness;
And I am glad thinking of her face,
And send her little tokens of my love.
And Thou—wouldst Thou be wroth in such a case?

And crying, Abba, I am fain
To think no human father's heart
Can be so tender as Thou art,
So quick to feel our love, to feel our pain.

When she is froward, querulous or wild,
Thou knowest, Abba, how in each offense
I stint not patience lest I wrong the child,
Mistaking for revolt defect of sense,
For wilfulness mere spriteliness of mind;
Thou know'st how often, seeing, I am blind;
How when I turn her face against the wall
And leave her in disgrace,
And will not look at her or speak at all,
I long to speak and long to see her face;
And how, when twice for something grievous done,
I could but smite, and though I lightly smote
I felt my heart rise strangling in my throat;
And when she wept I kissed the poor red hands.
All these things, Father, a father understands;
And am not I Thy son?

Abba, in Thine eternal years,
Bethink Thee of our fleeting day;
From all the rapture of our eyes and ears,
How shall we tear ourselves away?

At night my little one say nay,
With prayer implores, entreats with tears
For ten more flying minutes play;
How shall we tear ourselves away?

Yet, call and I'll surrender
The flower of soul and sense,
Life's passion and its splendor
In quick obedience.

If not without the blameless human tears
By eyes which slowly glaze and darken shed,
Yet without questionings or fears
For those I leave behind when I am dead.
Thou, Abba, know'st how dear
My little child's poor playthings are to her;
What love and joy
She has in every darling doll and precious toy;
Yet when she sits between my knees
To kiss good-night, she does not sob in sorrow,
"Oh, father do not break or injure these;"
She knows that I shall fondly lay them by
For happiness tomorrow;
She leaves them trustfully.
And shall not I?

Whatever darkness gather
O'er coverlet or pall,
Since Thou art Abba, Father,
Why should I fear at all?

Thou'st seen how closely, Abba, when at rest,
My child's head nestles to my breast;
And how my arm her little form enfolds
Lest in the darkness she should feel alone;
And how she holds
My hands, my hands, my two hands in her own?

A little easeful sighing
A restful turning round,
And I, too, on Thy love relying
Shall slumber sound.

We come to a better understanding of God and therefore to a better power of preaching the gospel of God through the experience of bereaved parenthood. One day I said to Mr. James Whitcomb Riley, "Mr. Riley, I want to tell you how much I appreciate one of your poems." He said, "What poem is that?" "It is the poem entitled 'Bereaved'." He said, "I am wonderfully glad to hear you say that. I think that is one of the best poems I have written; and I have heard so little about it. Let me tell you how it was born." He said there was nothing objective that suggested the poem. He wrote it out and laid it on his desk. The next day he had word that Mr. Bill Nye had lost his child. He made a copy of the poem and sent it to Mr. Nye, and another copy he sent to a magazine, and got word back from the paper saying, "Your poem accepts itself." It is a fatherless and childless man writing to a man who has lost his child and trying to comfort him:

Let me come in where you now sit weeping,—aye,
Let me, who have not any child to die,
Weep with you for the little one whose love
    I have known nothing of.
The little arms that slowly, slowly loosed
Their pressure round your neck; the little hands you used
To kiss—such arms, such hands I never knew!
    May I not weep with you?
Fain would I be of service—say something,
Between the tears, that would be comforting,
But, ah! so sadder than yourself am I,
    Who have no child to die!

We may well pity the people who do not have the revelation of God that comes from experience of parenthood. It is a revelation only short of the revelation a man gets when he looks into the face of Jesus Christ. The greatest commentary in human experience on the nature of God Almighty is the experience of parenthood. Therefore, the best teacher is the religious parent.

But we may add that the parent understands theology better. Theology should not be written in the terms of the Roman court room; but in the terms of fatherhood such as Jesus used always. If any one has a properly balanced theological mind I wish he would study the teachings of Jesus and write a book on theology based upon the figure of parenthood. Do you know that in the Old Testament God is spoken of as Father only seven times? Only once is there an approach to prayer offered to God as Father. One day the great elder brother arrived on the face of the earth and said, "When ye pray, say, Our Father." Two hundred and sixty-five times in the New Testament God is spoken of under the title of parenthood. If that is not progressive revelation, I do not know what progressive revelation is. "When ye pray, say, Our Father."

The relation is to be spiritualized. There are a great many who have genealogical relation to God who do not have a spiritual relation to Him. It takes more than a family tree to establish a bond of closeness. The revelation that comes to us through Jesus Christ our Lord is based on fatherhood. Some man says prayer is a performance and a pretense. I know better. I know better because I have children. They pray to me, and their prayers are heard. Prof. Clifford says, "Forgiveness of sin! Nonsense!" When some man tells me there is no such thing as forgiveness of sin, I know better. I have had to forgive my children hundreds of times. When some one says to me that there is no such a thing as free grace, I know better. Suppose when I go home my little girl comes to me with her empty hands, and looks up into my face and says, "Father, I did wrong, and I am very sorry. I will try never to do it again." Immediately out of the free grace of my parenthood that child's forgiveness comes. When some man tells

me that God does not have that free grace in His nature, I know better, I have had the revelation of God, I have discovered that the King on the throne is my Father and that the infinite free grace rushes out of His heart to me.

The same thing is true of sacrifice. I have known mothers that died for their children just as certainly as if they had stepped between them and some cannon ball. I have known fathers that have done the same thing. It is just as Mr. Sunday said to us: it almost looks as if the innocent suffer more than the guilty. Look at the wife, or the broken-hearted mother, who takes the reeling, staggering man and puts him to bed until he sobers off, then come and tell him there is no such thing as vicarious suffering. We, who have heard the cry of a child in the next room when the doctor's knife was near and have felt the pain of vicarious parenthood come to know something of the revelation of God. These are the qualifications that God gives to good parents for religious teaching; and there are no qualifications on earth equal to them.

If I ever built a house I am going to put a steeple on it for this sacred reason: If there is any church in the world that deserves that spire that points toward heaven in recognition of God Almighty and of the priestly character of the people that live there as father and mother, the Christian home has a right to claim that privilege. God help us to build up the family altar in the United States again. There is nothing that the Christian people of the United States need more today than to put up the family altar; or if the family altar has been torn down, to rebuild it; or if it has been tottering, to strengthen it! If we imagine that we are going to defeat those large, greedy, forces outside without creating a distinctly religious atmosphere in our homes, we are mistaken. I have always thought more of Robert Burns, because when he wrote "The Cotter's Saturday Night" he spoke of family prayers, and of his old Scotch Presbyterian father:

> "The priest-like father reads the sacred page,
> How Abram was the friend of God on high;" etc.

God pity the child that has never heard the voice of his father or mother in prayer at the family altar!

When you do have family prayers do not have them long. A service that is long enough for us may be four or five times too long for a child. There is no need of praying at the family altar all over creation. Besides our forms of prayer exhaust themselves and we repeat the same phrases. If we ministers have that difficulty we can be certain that the lay people will have more difficulty than we have. So brevity is the more needed.

SOME ESSENTIALS FOR SUCCESSLUL SOUL WINNING

REV. W. E. BIEDERWOLF, D. D.

Text—"Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus." (Acts 8:35).

It took me a long while to decide what the sermon should be. For hours during parts of different days I sat and pondered in my study about this Hillside service. I thought of the text, "He that is born of God overcometh the world;" I thought of the text, "If we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ, His Son, cleanseth us from all sin;" I thought of the text, "Ye cannot drink the cup of the Lord and the cup of devils," and of the text, "What doth the Lord require of thee but to humble thyself to walk with thy God," and what splendid ground work all these words would furnish for a sermon, but I have been so completely possessed in these days with one thought that I turned at last away from all others and sought for some Scripture that would help me bring it to you.

I have found this not so much in a text as I have in the disposition and experience of a man.

Philip was one of the noblemen of the kingdom. He was worth a whole regiment of Christians like some of us are if this experience is any index to the rest of his life.

What little we know about him is found in this one chapter, except that it is recorded in one other place that he was a trustee of the church. He was not an Apostle; he was not a pastor; he was not even an evangelist as we think of that expression today, but a man of business, chosen to look after the financial needs of the church.

But he knew how to preach. He believed that the biggest business in the world was to do the will of God, and to this every enterprise of whatsoever kind should be dedicated. And one thing is sure, my Christian friend, if the thing to which you are giving yourself, all the way from the card table to the counting room, cannot be dedicated to Him, then it is a wrong thing for you to do.

There is no sight so sublime, no heroism so glorious, no influence so mighty and measureless in its reach as that of a human life wholly consecrated to God and utterly yielded to the absolute sway of divine reality. And if we of the church today would but interpret the meaning of life as it lies written in the heart of God and clearly manifested in the word of God, and then be as devoted to it as Philip was we would have no argument with some of our friends who think the millennial dawn is about to break upon us.

A man whose daily life centers in himself has never seen God. I have a friend who is always on the giving side; whose generosity knows no bounds. Certain of his friends, (indeed they were the officers of his church), one day remonstrated with him about giving some alms to some of the down and outers of the city. "Well," he said, "they were in need and I had some to spare." "But," they said, "these men will impose upon you." And I shall never forget the moment when his face lit up with a glorious light and he said, "Blessed be God, that's what we are here for."

I wonder if the saying is too hard for us? Imposition is a word we do not like, but its real meaning is "to lay upon" and in it is gathered up the whole interpretation of the life of the Son of God all the way from the throne to the manger and back again by way of Calvary, during all of which time the Lord was laying upon Him the iniquity of us all; and I wonder if it is a thing too difficult for us really to follow in His footsteps, to make ourselves of no reputation and to become obedient even unto suffering for His sake in whose name it hath been given unto us to believe. I wonder if we need to learn that "the call to follow Christ in a Christless world can be no other than the call of the cross." Some of us I fear have yet to learn what it means to be a Christian. I wonder if to be really saved does not mean to be a Christ-man—a man in whose life the atonement is still going on in its outreach to those who are lost about him; through whom Jesus Christ may continue to be the Savior of the world and who rejoices in the opportunity for the sacrifice of himself as a divine occasion for proving the reality of his faith in the Son of God.

Philip believed this with all his heart. And he lived his belief with all the earnestness of his soul. If that were not true the eighth chapter of Acts could never have been written, and although this brief narrative is the only glimpse we have given us into his heart it is enough to make us long to have a spirit something like his own.

Philip had gone down from the city of Jerusalem to the city of Samaria and was conducting a revival. It seems as though the whole city was profoundly stirred, not according to modern newspaper report, for it's quite easy to stir a city that way, but according to the Word of God. The news of the revival reached Jerusalem and Peter

and John hurried down to render all possible assistance to Philip. They were compelled, it seems, to return to Jerusalem and left the mighty work once more wholly in the hands of Philip. And now comes a strange thing. Just when it would seem Philip was needed most, when the Apostles had gone, when the whole city was shaken and men were inquiring the way to God, an angel came to Philip and told him to arise and leave Samaria and go away from the seeking multitudes to the south where he would find a desert land. Leave the city and go into the desert. Leave the anxious crowd and go into solitude. Leave the revival and go where nothing was doing. Strange command, but just that it was.

Now there are three things about Philip worth all the attention we can give them.

First. He was in commuion with God. He kept himself in a condition where God could speak to him.

I believe that Marconi's discovery of wireless telegraphy is the greatest wonder of the world, and like all great wonders it is simple enough. The transmitting instrument sets in motion little waves of ether that widen and ever widen exactly like the waves of water when you drop a stone into the lake; and any other instrument tuned to the proper pitch is sensible to the invisible touch of the approaching wave, but if the receiver is out of tune it misses the message and the subtle influence of the transmitting instrument passes on. I do not wonder that there are those today who stoutly deny the possibility of any direct communication with God and so loudly discount the fact of any revelation through the Holy Spirit that some of weak faith and no experience of their own are sometimes led to wonder whether there can be any absolute knowledge of the will of God by a human soul. It all depends upon the receiver being in tune. God does not speak to us in angel visits today, but He does speak nevertheless, and as God gave Philip to understand what He would have him do, so He will give you and me to understand His will if we are prepared to receive it. It is a mistake to think that God reveals Himself only to a few sample saints and that He picks out here and there a favored few to become the subjects of His special guiding favor.

"But," you say, "He has never spoken to me like that." Well, if God has never spoken to you there is surely a reason why. Perhaps God knows that you have kept yourself in no condition to hear if He did speak and to speak would only add to your own condemnation.

I have a friend who knows a poor negro washer woman and can vouch for the statement that eager saints have entered the vestibule of the little cottage where she lives and put their ears to the door of the thin partition that they might catch the words of her meditation as she sits with her open Bible on her lap, communing aloud with her

God. Do you think that God would have any difficulty making his will known to a soul like that? It is possible to be ignorant and yet to know more about God and God would have you do than hundreds of certain kind professors who sit in the universities of the world to teach the world the Word of God.

And then it may be that God did speak to you and your ears were filled with the hum of the world and you did not hear. When Wayland Hoyt was pastor in Brooklyn he was one time engaged in special meetings and a gentleman for whom he had often prayed had manifested some interest. Dr. Hoyt felt moved to speak to him but he refrained because of fear. The next night after the meeting he was too nervous to sleep and he sat in his study reading. And as he read something whispered to him and said, "Go and see that man tonight." But the preacher said to himself, "It's after twelve o'clock and the man is in bed; it's too late," and he read on. But the conviction that he ought to go grew upon him and he began to argue, "It's snowing and I am tired," and then he said, "I have been working hard all day and I don't want to go." But the Spirit of God kept urging him on and at last he yielded to the promptings and went. He touched the man's doorbell and he thought. "What a fool I am to be ringing a man's doorbell at one o'clock in the morning; he will think I am crazy sure enough." But at once the door opened and there stood the man he sought, with pale face and eyes dimmed with tears and he said: "I'm so glad you've come; wife and children and servants are all asleep, but I could not sleep; I felt I must find Christ tonight." And the great preacher testified that it was no trouble to lead that man to Jesus, for the Spirit who had said "Go" had Himself gone before and prepared the man for the message he was to receive.

God does speak today and His inspiration is infinitely better than any human planning or any deduction we may make through human reason and argument, and unless God says, "Go," it would be better for us to stay, but when God does say "Go" let us be sure that we do not tarry lest our ears become dull and the sound of His voice be lost.

Second. He was quick to obey. Philip didn't understand why God wanted him to go. Indeed, every human argument said, stay. If he had looked for excuses like Jonah he could have found plenty of them. He was in the midst of a mighty harvest of souls, and, pray, what was he to do down in the desert land of Gaza away from the dwellings of men, and who, pray, would take his place in the city? I think of Moses and how he argued with God and said, "I cannot go, I am not eloquent and I cannot speak," and I think of Gideon who said, "Oh, Lord what can I do?" and how Jeremiah said, "Oh, Lord God I cannot speak for I am a child," and then I think of those

majestic words about this servant of God, "He arose and went;" there was never so much as a murmur in his heart.

The supremest test that ever comes to a man's faith comes in an hour like that. There are times when it is ours

> "Not to make reply;
> Not to ask the reason why."

but "to do" and if necessary "to die" because God says, walk in this direction or that. And in hours like that God gives us a spirit like Philip's that would "rather walk in the dark with God, than walk alone in the light," for it would be better ten thousand times to be doing His will in the humblest and least influential place in the world than to be given opportunity for boundless influence and be even so much as in danger of failing to do exactly what God would have us do.

"And Philip arose and went." And doubtless one day soon after, wondering what it all meant as he trudged dusty and tired along the way he saw a chariot with a princely occupant and such attendants as he might have had coming down the way from Jerusalem. And, now, Philip is to have another opportunity to prove his loyalty to the will of God. Philip was always listening for the divine whisper and this time it said, "Go near and join thyself to this chariot." Once more Philip might have excused himself. He might have said, "Lord, wouldn't it be a little impertinent for me thus to interfere with so lordly a man? Wouldn't it be a little better for me to stand by the wayside and wait first for him to notice me? For aught Philip knew he would meet with a stinging rebuke for his intrusion or possibly be even thrust through with a spear. But these things were all with God, and Philip had only to understand what God wanted Him to do to find the greatest possible joy in doing it.

Oh, people, harken to me; if we but had a church with a spirit like that—with members who would live so they could hear God speak and would believe God when He speaks and would do exactly as they believed God wanted them to do, it would not be long until the whole world would be lifted up into the skies.

Philip found this Ethiopian nobleman reading a portion of the Word of God and longing for light, and he had no difficulty in leading him to Jesus Christ. What a calamity if Philip had disobeyed God! If Philip had been asked upon his arrival in heaven what was the greatest work he ever did on earth he would doubtless have said, "The revival I held down in Samaria when we had such enormous crowds and I preached with so much power and such a multitude of people were converted." But the Lord would have said, "No, Philip, that was not your greatest work; your greatest work was when you

led that single Ethiopian to Christ down on the Gaza road, for he went back to his own land full of the love of Jesus and established the church there, and out of the work there hundreds of thousands were led into the Christian faith; and Philip would have looked about in utter amazement upon the great multitude of those whose once dusky faces were shining with the glory of the redeemed, and the Lord would say, "All these, Philip, you led to Jesus Christ that day."

Friends, it is a serious thing to disobey God when He tells you to carry his message to some other soul. When the Titanic was sinking they sent out the wireless message of distress and the little waves of ether widened until they struck the instrument carried by the California. The captain of that vessel, they tell us, received the message; and if he had obeyed—if he had done his duty—he could have saved the disabled vessel's entire company, but he sailed on his way and gave no heed. And there are those who are gone today, gone down beneath the cold, black waters of despair, who might have been saved if we had not been disobedient to the heavenly admonition. It may be only one soul that was lost but that loss is an immortal and an eternal one.

Courtland Myers tells in his little book, "The New Evangelism," of a Christian gentleman who stood with his wife in front of the counter of a large store and was impressed with the thought that he ought to speak to the young man waiting upon them about his relation to Christ. The young man had a troubled, anxious look on his face, but the devil with his usual adroitness suggested that the time and place were not opportune. As they passed along the man told his wife of his feeling and said it grew upon him the longer he stayed in the store. But his wife said, "He is a perfect stranger, but if you think you should speak to him I certainly will not interpose any objection." In a few moments they left the store, but in leaving the store, that man left life's most important duty. But he said, "When I return for my package I will certainly speak and urge him to give his heart to Christ." And when they went back they asked for the young man and this was the reply they got, "We had a tragedy here about an hour ago. Just after you left here he went into a side room, the sound of a revolver was heard and he had shot himself. He is in the room now lying dead in his own blood." And here was a soul on the very brink of eternity and in awful peril and God urging on as He always does one of his professed followers to speak the words that young man ought so much to have heard and the lips of His servant were sealed. God pity us, that we should hear His voice, as some of us hear it every day, and yet we leave every word unsaid while crossing our path at every little distance along the way are

those who are waiting for the words that never come and for the help that is never given.

Third. He was a man of tremendous zeal. He not only obeyed but he did it with all his heart.

When God told him to join himself to the chariot, instead of debating the matter with God and talking about obstacles in the way and the peculiarities in the case, he was only afraid he could not get there quick enough; and "He ran thither to him," and he climbed up into the chariot and took the very text the man was puzzling over and preached Jesus to him.

I can imagine some modern ecclesiastics in Philip's place. It would have taken a derrick to get them into the chariot, and what some of them would have preached heaven only knows. It's no great stretch of imagination to think of something like this, "Well, stranger, that passage you've hit on there is one of the hardest ones in the whole book. Indeed, there's a question in the modern mind as to whether it really belongs in the Bible or not, but it must be interpreted according to modern thought. In fact, there are nineteen different interpretations of the passage and I will give them all to you and you can think them over on your way to Cairo."

Ah, but Philip knew here was one man, at least, that needed Christ, and his whole heart went out in the race to the chariot and into the personal work of bringing this soul into touch with God. Friends, there is not anything that God will not do for an earnest man with a passion like that to make him a mighty instrument of His own great power. And that's why the church of the living God has so little power today. The average church member has a passion for almost everything else, but no passion and no zeal for the unsaved and the lost.

We point to our magnificent temples of worship that lift their pinnacles above the city's noise and strife and to the cross-crowned spires of villages and country roads. We number with pride our renowned preachers and confess an intelligence and equipment in the church of Christ such as no other age has ever known; we hold our mammoth conventions, revise creeds, organize new societies and appoint numberless committees, but all the while it seems that the church is getting farther away from the lost sheep it was sent to save and the sad, suspicious world seems waiting to see whether God is really dead or alive.

I am as optimistic as one can intelligently be, but what did we do last year? The Presbyterian denomination, with her nearly two million members, made a net gain last year of only one and one-half of one per cent. The Methodist Episcopal church did about the same

thing. The Congregational and the Reformed and the Evangelical must confess with humiliation to a net gain of only eight-tenths of one per cent.; and the great Baptist church, the second largest denomination in the land, must satisfy herself with the shameful figures of one-half of one per cent. The Episcopal church did some better, but even her two per cent. is humiliatingly small; the Lutheran church puts her figure at two per cent.; and while the Disciples go still a trifle higher, the average net gain of all the churches, Protestant and Roman Catholic, combined, was the merest shadow of a fraction over one and one-half of one per cent., while the population of our land increased during the same period more than two per cent.

Let me hold up before you an imaginary chart on which are painted ninety-two black squares and allowing each square to stand for one million of people, you will have the population of the United States at ninety-two million. Now paint twenty-two of those black squares white and paint them in the shape of a cross right in the middle of the chart, if you please, and you will have the Protestant church membership of this land at twenty-two million. Now paint down beneath the cross in light gray, if you please, thirteen more of the black squares and you will have the total membership of the Catholic churches of this land. These two together will make you thirty-five million leaving fifty-seven of the squares still black, representing at least what we are compelled to call the fifty-seven million of unchurched masses. Now, remember, that every year one black square, representing another million of unchurched souls, is being added to that chart by the natural and well-known sources of population, and then bear in mind, that, the net gain to all the churches of this country last year, Protestant and Catholic, combined, was only six hundred thirty-one thousand and four hundred, and tell me how long at a rate like that is it going to take us to evangelize the United States.

There were thirty-seven hundred Presbyterian churches last year that did not add one single member to their membership on confession of faith. True, some of them were without pastors, but what were the members doing? Twenty-one hundred of these churches had pastors the year through. And these figures, I regret, to confess, can be matched in the story of every other denomination. Brethren of the ministry, I wonder if the call to this sacred office of a man who will go through an entire year without one single soul led to Jesus Christ can not be legitimately and seriously questioned? I have championed the church and the ordained pastor at every point of debate, but I am going to make a statement now that will startle you. The ministers of the gospel themselves are not winning souls to Jesus Christ. Brethren, it is one thing to talk about it from the pulpit and

to urge the people into this blessed line of service, to talk about its joy and the great privilege, but it is quite another thing to get down from out the pulpit and climb up into the chariot and preach Jesus hand to hand and soul to soul until the angels of God begin to sing over another prodigal coming home to His father's house.

And what proof have I for the statement just made? Simply this: Take the Protestant ministers in the United States alone, and if each one of them had led just one soul a month to Jesus last year there would have been exactly one million seven hundred sixty-eight thousand six hundred and forty-four individuals won for Christ and for the church. But what is the story? It is that all the Protestant ministers together, plus all the twenty-two million of Protestant church members, led to Jesus Christ last year not the one million seven hundred thousand the preachers alone should have done, but a mere four hundred sixty thousand eight hundred and thirty-five.

If in a church of two hundred and fifty members two hundred did nothing toward winning others to Christ, but the remaining fifty would make only one such effort a week, and if nine-tenths of the efforts thus made were failures, in one year two hundred and sixty individuals would be won to Christ and the membership of that church more than doubled

If each professing Christian in this country would win just one soul for Christ a year in exactly one year from next February all the unconverted material in the United States would be used up and every man, woman and child in this great land would be numbered among the disciples of the Nazarene.

But we have been little more than playing at the one supreme duty laid upon us by the commission of Him who Himself came to seek and save that which was lost. And while the church has been meeting for worship in its splendid temples, gathering in its conventions and congratulating itself upon its increasing influence in other ways, it seems to have been blind to the awful truth that it can do all this and yet slowly change into a sepulcher of death if it does not go out after the lost and bring them into the fold.

Mighty God, humble us because of our sad departure from the spirit and life of our Lord and stir us with a sense of what might be if we did but believe in Thee and dedicate ourselves to do Thy will. Fires of a new and enduring Pentecost, fall upon us and make us worthy of Thy great name!

You tell me it is hard to do this work and I do not tell you it is easy. But it is not a matter of ability; God will manifest Himself to you and will completely make over, if need be, that child of His who is willing and wanting to be used.

You recall the story of Uncle John Vassar. He went into a fashionable hotel and asked a lady sitting in the parlor if she were a Christian. He talked to her and read the Word to her until tears wet her eyes and she asked him to pray for her. When he had gone and her husband came in, she said to him, "Husband, the strangest little man was just here, and he asked me if I were a Christian and he read the Bible to me and prayed; and I have never felt as I feel now." The husband said, "Why didn't you tell him to attend to his own business?" "Ah," she said, "dear, if you had been here you would have thought it was his business." Oh, my Christian friends, would anybody ever think of you or of me that it is our business to save souls? Will you let it be your business and will you begin now and do what you can to bring some one to a knowledge of Christ before another year rolls by? May God give us grace to say, yes, and then by His help let us do it.

THE FOOD AND FIRE OF LIFE

BY REV. CHAS. M. SHELDON, TOPEKA, KANSAS.

When Napoleon began to retire from the city of Moscow, one hundred and two years ago in the month of October, he had with him an army of one hundred and forty thousand men and boys, all that was left of the grand army of France, four hundred thousand strong, that started from Paris on the Russian campaign. The city of Moscow was a ruin. Nothing like it had ever occurred in history before, the city was practically destroyed and burned. They carried out immense quantities of plunder. One soldier describing the quantity he had, said he estimated that he had on his back over one hundred pounds of plunder, in addition to his musket and war materials. The soldiers went along bending under great loads of gold and silver, with crosses torn from above the altars, with great bundles of costly furs and carved furniture. The officers laid hands on nearly every vehicle they could find and filled them with their loot. Then, Napoleon even went so far as to take down the great cross of the church of St. Ivan and put it on the backs of some men and actually intended to have them carry it to Paris. Napoleon was a man of detail. No man ever lived like him in this regard. He had made a study of the Russian winter to find out when its severest point began, but contrary to his study the winter began suddenly the second day out. About the eigtheenth day of October the soldiers awakened to find the snow falling. Then the man with the chest of books on his back wanted to exchange them for a loaf of bread, and the man with the loaf of bread, foreseeing what was to come, would not sell. The man who had a case of jewelry wanted to exchange with a man who had a piece of frozen horse meat, and the man with the horse meat would not sell, and so on. On the second night after this storm that army was disorganized. There were no officers; no private men; simply a great horde of men fighting for life. Napoleon lost all discipline over his troops and when night came they would gather in little groups around an iron pot into which they would throw some snow and then throw pieces of horse meat, then those who were strongest would fight their way up to this miserable mess and put their hands in and take out what they could. There were only two things left. Those two things were food and fire. Jewelry, gold and silver, price-

less ornaments from the churches, costly things that were of no value by the side of two things, which, if they could not get, they would die. When night came and they came to some little village a crowd of men would rush into a hut until they filled it full. Another mob would come up and try to force entrance. When they could not they would set fire to the hut and all would rush up and stand around to keep from freezing to death. Two things: food and fire—necessities—things that one must have. And I want to talk to you simply about the main needs of life, the food and fire of life. The things which should engage our attention with all our enthusiasm and all our strength as human beings to advance the Kingdom of our Lord and Savior, Jesus Christ.

The first thing I call to mind centers about two little words, get and give. If you are to get all you can out of the world you will shape your daily conduct accordingly. If your definition of life is the Master's definition of give, it will shape your daily program. Get and give. If we have settled your definition of life is giving, centering it about the great force, God so loved the world that He gave His life a ransom for many. Granted we are all agreed on the main proposition, what is the great thing to solve in the Master's name? What can we do to build up His kingdom? We will begin with the union of Christendom. Denominationalism has done its work. The difficulty is now, let us unite our forces. Here is the situation with me, in my church. We will start with my church as a center. I am willing to give up my place any time if that will help solve the question of union. Over here, two blocks away, is a Presbyterian church; over this way is a Methodist; over here a United Presbyterian; two blocks away a Christian Science organization; over here another Methodist; across the park a Disciples; over there another block, a Methodist, and, out in the country, a Union Sunday School. Eleven religious organizations within a radius of three-quarters of a mile. If every man went to church that Sunday there would not be an audience for any of us. Why don't we know how to combine and make a neighborhood church? Let all the ministers be retained; we have twice as many churches as we need but not twice as many ministers. Let each church have two hired men, then we could go out to be and to do our work. Why don't we do it? I think we will some time. I find that problem in every town I go. A multiplicity of churches, the small church and small minister, and a small salary, all trying to do the work. A few years ago some one set fire to my barn and it burned down. I am a very sound sleeper and I did not know anything about it. My neighbors were there trying to put it out. One was dragging my little buggy out; another was tearing down the fence between the barn; they all were doing

something. My neighbor across the street is a Presbyterian; the next one is a Methodist; the man on the corner is a Baptist; they were all out there at work and it did not occur to them to find out whether I was a Presbyterian, a Methodist, a Baptist or Episcopalian. All they said was, there is a fire, let us put it out. Why don't we do that? All about us in the world is a great fire of sin. We must combine, brothers and sisters. We must combine our Christian forces if we expect to do the great work of the kingdom of God. I think we are ready for it now. I think God is waiting for us to do it. That is one of the things that will make for food and fire in the Christian kingdom.

The second thing I want to mention is the great task in front of us, and not an impossible one: rubbing the saloon off the map of America. I come from the state of Kansas and I am not ashamed of it. We have one million six hundred thousand people there; it is four hundred miles long, two hundred miles wide and four thousand miles deep, and I live in a city of fifty thousand people, eight thousand negroes, four thousand Germans. I can take my boy by the hand and walk with him down the main business street, cross the street and come back on the other side, beautiful business blocks, and in the whole extent of that walk that boy of mine cannot find a single place where he can get a drink. And more than that, we have the most stringent liquor law in the world. The druggist cannot sell liquor for medicine, scientific purposes or anything else, and if you are sick and want some whiskey you will have to drink milk in Topeka. After listening to our brother last night, didn't you feel that something was wrong. Why, we kick the poor drunkard around and arrest him in the street; why not arrest the men that make the drunkards? We are arresting the wrong man. I asked brother Monroe what would happen if the saloon was taken out of Chicago and he said he would have to put a sign advertising for business. I said, how about the red light district? He said, if you did that I would lose my job and have to go to work. I want to say to you, good people, in the one hundred and five counties a majority of them have the prohibitory law today, and it is just as well enforced as any other law; and in the recent primary election where there were two candidates up for nominees for governor of the state, the democratic candidate who announced himself plainly for the prohibitory law was elected. That shows how the people of Kansas feel about this matter. I wonder what you brethren will do when you get back to your towns? Are you going back into your church and sit down and say, "I cannot do anything, the saloon is here to stay." The church is all powerful. Jesus is all powerful. Why will you sit down under the shadow of that great thing and say nothing can be done? Clean

the town up. It can be done. It will be done. I hope to live long enough to see prohibition all over the great United States.

Another great thing that I call food and fire. Let us do all we can to rub greed off the map of the commercial world. The Psalmist said, "The earth is the Lord's and the fullness thereof." Let us say it like this: All, except my corner lot, that is mine. We act like it. The members of the church act like it. I don't own the money I put in the bank; I don't own the food on the table. The cattle on a thousand hills are His. What would happen if the commercial world could get the spirit of Christ in it? That spirit of greed is one of the things that we can master by the power of the spirit of God, and it is well for us to consider how in our churches and towns and cities. We, as individuals, can free ourselves from that spirit. Another thing that seems to be first: "Seek ye first the Kingdom of God." The jewels, the hand carved things, the things that we call luxuries.

Here is another thing. Let us help to purify the world. Clean it up. I think the time is coming when the health officers will require health certificates from those presenting themselves for marriage. The pastor don't say anything about it; the school teacher does not say anything about it; the college professor says nothing. Why cannot the church do some eugenics? What finer service could you render for boys and girls? Cannot you get a good physician to teach a Sunday School class and tell the boys and girls about the bodies? The story of what lust has done for the world is unspeakable. I have only learned in the last few years to turn people away. I think ministers are often too lax in regard to these things. One hundred ministers voted unanimously to adopt this plan of demanding a health certificate of the men and women before they marry them. The states will also take action in time, so that the state and church will act together. But the state will also act as a restriction. Would you choose a girl you saw going down the street smoking a big black pipe, sitting up late nights, loafing around stores? No, I want a woman as pure as snow. She has just as much right to demand the same thing of you. It is for the protection of womanhood, and that children will have a fair chance to begin life. It is for that that I would plead. We have been too careless. Let us clean up the world. "Blessed are the pure in heart, for they shall see God."

Here is a bigger thing. What can we do to remove poverty in the world? When Jesus said, "the poor you have always with you," he did not mean that poverty could not be eradicated. I would like to ask some brainy young man here if he cannot do something to help solve this question. We do not use our brains in solving economic and sociological questions as much as we do mechanics, and

if we did, solution of the great questions, such as abolishing poverty, I believe would come to pass.

Another thing that looks like a tremendous question to me—the race question. The races of the world. Do you have a vision of the brotherhood of mankind? In Revelation it says, all tribes of people of the world shall stand together and sing the song of Moses and the Lamb. When I get there I expect to have a negro by my side, a Jew in front, a Hindu behind me. Don't you think the finest thing you can do is to rub out your prejudices; study one another. I like to meet people that are not like me. It makes life interesting. I worked as a railroad man once on the Sante Fe. The section man who had control of five hundred men gave me a pass to ride on the road between Topeka and Emporia, any train, fast freight, slow freight, day coach, Pullman, anything, on the engine, under the train, on top of it; and for a week I lived with the railroad men and tried to find out what they thought of the church. One night we pulled up on a siding. I went forward and went up into the engine house and sat down and talked with a group of men who were there; five men, they were talking about their work. I sat in the corner listening to them. I said to the engineer, "How would you like to change places with me and do my work?" He thought I was a loafer. He said, "Who are you?" I said, "I am a minister." He said, "Trade places with you and do nuthin'?" It never made me laugh because it showed me how deep the gulf was between him and me. There are so many ways to advance the common brotherhood of men. Let the girl in the kitchen study the mistress, her care of the children, and all the things that go for making a home. Contrarywise the mistress take the place of the girl in the kitchen, and let us get used to taking the other man's place. It is not a dream; it is not an impossibility; it is a great possibility.

One thing more among the things that stand for food and fire. Let us do all we can to wipe out war in the spirit of Christ. We hear that Germany is planning to put the largest navy on the water, and England is going to get a bigger one than Germany. If I had the money that would launch from our shipyards a great battleship I could put up ninety thousand high school buildings in every county in Kansas. There is one line in a song we sing often which I do not like:

> The army and navy forever,
> Three cheers for the red, white and blue.

I will not sing that line any more and I don't want my boy to sing it in the public school either.

Now, the agency through which we can do these things, some of

the great things that stand for food and fire—right definition of life, the Master's definition, "See ye first the Kingdom of God." Give, and not get. The union of all the Christian forces in the world. Rub the saloon off the map; do all we can to wreck the saloon. Try to bring in a great union of God's people. Now, what are the agencies through which we have to do these things? The church, the home, the press, the school and the state. Through one of these five agencies you have to work and most of our people have to do most of our work through two of them, the church and the home. Those are the two finest of all. They are here and here to stay. The state is doing some wonderful things to help. It takes all the agencies of civilization to make a human being. I hope the time will come when all religious denominations will unite their presses and give us a great magazine which we can put in every home in the United States. We do not get any glimpse of the missionary world through the daily press. I wonder if you have a vision of the time coming when we will pool all our money and brains and put them in a public bureau to advance the kingdom of God? We could print a Christian daily in Chicago, in New York, in Denver and in San Francisco simultaneously. I believe it will some time be done. But the grandest of all institutions we have today, is the Christian home. I was born in a log house. We went out on the prairie when I was a lad and put up a two-room log house. We went down the Missouri river, cut the logs, peeled the bark and put up the house. When it was done it was 16x30. Two rooms. Upstairs and downstairs. Downstairs we drew an imaginary mark, reared an imaginary partition and this third was the kitchen. Mother did the cooking for a large family. In the middle of the house we had our sitting room and dining room. Papered it in our minds; and this was our living room, where we lived all the time. One of the chosen rooms was in the last third. We put a piece of carpet on the floor, pictures on the wall and when we wanted to be particularly aristocratic we sat in the parlor. After the chores were done we would all come in to say grace, we would all eat together and sit down for morning prayers. Every boy and girl in the house had a Bible as soon as we could read. I read the Bible through five times before I went to the university. We read it right straight through and if there were not enough verses in the chapter for each boy and girl to read two verses we started another chapter. Then we closed our Bible and sang a hymn. We learned the hymn by heart. Those are the things that stay with you when you are old. Mother always used to start the hymns. She has gone to glory now. Then we would kneel down and father would pray for Christ's blessing for the work on the ranch. As I knelt there I would think, if father don't hurry the rain will come and the hay will be spoiled, but he took his

time. That was a fine thing for us to learn. Then we would all get up and sit down and wait a moment in silence. Then the oldest boy would go up to father and say the Lord's prayer, then the oldest girl and so on. On Saturday afternoon he would close the work and we would go out in the woods; he would say, "Let us go out and study God's great world." Every Saturday afternoon for years we did that. You men, don't forget how to play with your boys. If you do you will lose them some day and you won't get them back. You can afford to lose a thousand dollars and hold your boy. I am simply telling you this now about my home because the sweetest thing to me is the home life I have known. The finest thing we have in America today is the Christian family. You cannot have a Christian church unless you have a Christian family. It is not sky-scraper cities, it is not great ocean steamers, it is not millions of money, but the consecrated simple life of the Christian home where father and mother loved God and one another and trained their children to love God and mankind and follow in the Master's way.

I have tried to mention some things that are tremendously important. Let us drop this loot we are carrying on our backs. We need a little amusement, but very little. We are here to work, not to play. We are here to work with God. What did Jesus have for amusements do you think? He went out to Bethany and conversed with his friends. Did he need to play? Very little. Oh, let us drop the loot that is bending us over and go home and teach our people that it is food and fire they need and the world is seeking for the things that must be done. Magnify your church. Stand up for your church. Believe it is the mightiest thing in God's world. Stand by your church and through it work out some of these great things for the transformation of God's world. "Seek ye first the kingdom of heaven and all these things shall be added unto you."

MINISTERIAL EFFICIENCY

BY BISHOP WM. M. BELL, LOS ANGELES, CAL.
of the United Brethren Church.

Ministerial life is not bound to the daily, definite task as some other vocations. The very fact that the clergyman has a large immunity from schedule may become an occasion of great loss in the sum total of his achievement. The doctor must respond constantly to whatever calls may come. The lawyer must serve whenever the client applies. The merchant must make sales when the customers are to be had. The clerk must stand behind the counter when the hour for his appearance is indicated. Something of this imperative schedule enters into the life of the average clergyman, but in part he is in control of his time. He may evade all but a few regular weekly engagements. What he will do in these intervals that are in his own control, is an all determining factor in his life. No kind of mastery is as difficult as self-mastery. Occasionally in conversation with church-goers the interrogatory as to what came in the sermon and service is answered by the dry statement, "Oh, nothing unusual, or out of the ordinary." Or again, after the appearance of the distinguished clergyman in a given community it was found that none of his auditors had any disposition to refer to anything he had said or to his appearance at all. This very silence was ominous and indicated inadequate impression. So it follows that our stated occasions are often treated as matters of course, instead of being magnified and accepted as a challenge for the best that is in us. It must become our ambition to put such blood and life into every appearance for a public hearing as will make the occasion to bear the impression that abides.

Every minister likely considers himself a busy man, but there is a distinct difference between being a busy man and doing things that are worth while. Sometimes we are simply fussy; we lack such a relation of energy to ideals and occasions as will insure progress. Little comes from a minister's life without plan adhered to tenaciously. The minister, for instance, has no absolute compulsion for the early beginning of his day's work. There is likely to come for his morning attention his daily newspaper. The newspaper is an important agency

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in the life of every clergyman, but it must be read with discrimination, for much of it is only trash. Its contents are good, bad and indifferent, and most likely the two latter predominate. Yet, such is the imperative demand upon the clergyman for leadership that he must be intelligent and sensitive in regard to current environment and transaction. The first real claimant that has a right, a first right in the life of every clergyman, is the call to devotion, the meeting of his Lord. face to face, in the quiet hour. God must suffuse human personality. This is desirable with all human creatures, it is absolutely essential with all ministers.

These are crisis days; the world is literally writhing with discontents, insurrections, protests and calls for readjustment. Forces in formation and alignment with a rapidity which the world has never witnessed. It is not only the matter of direction these days, but it is the matter of speed in the direction which we must note and for which our most careful calculation for response must be made. In the whirl and turmoil of politics and legislation the clergyman has his place. The state needs the moral pressure which the church affords. Government is a fundamental problem. The clergyman dare not be an impotent factor in determining the efficiency of the government under which he lives. He needs to have such sanity, such intelligence, and such discretion, as to give him an acceeded place of leadership and inspiration in civic affairs. By some strange obtuseness we have allowed national legislative bodies and state legislative bodies to be composed almost exclusively of lawyers. Then, by a strange capacity for blundering, we have a lot of legislation from the hands of these lawyers which another set of lawyers, whom we designate as judges, are often ready to pronounce unconstitutional. We have the anomaly of the judiciary overturning what is largely the product of its own profession in the field of legislation. It would be well if men from other walks of life than those of the law were associated in the responsibilities of legislation. Perhaps one reason why the work of our judiciary is less responsible to the people arises from the fact that the judge has been elevated to a pedestal and in his work and term of service is beyond recall. There is a kind of automatic recall that acts upon us all. Formally, or informally, the recall of the clergy goes forward with a merciless severity. Almost as automatically as the graveyards fill with our dead, do ministers find themselves tried out, tested, and if found wanting, left without a job, or accorded if capable a gracious leadership.

These are days of befitting beginnings. Conservatism has its place in the evolution of the race, but we must guard against its manacles. We must remember that whatever of fundamental good has entered historically into the life of the race there are new beginnings

that are required in every department of human activity and process. The stand-patters have not only appeared in the world of politics, but they have appeared in the realm of religious organization and activity. I heard a distinguished official of a great state say not long ago on a public occasion, that he was brought up in a certain church, had always given fidelity at her altars, and was even now gratified in her great faiths, but said he, "If the denomination with which I am identified begins to raise the question of her own perpetuation for perpetuation's sake, if she comes to regard her own organic life as an end rather than a means, then as much as I love her, I am done with her." Our denominational jackets throughout are not as snug and stiff as they were a few years ago. The clergy are in the temper and atmosphere of rapid and even radical mobilization around new interpretations and adapted organization. The clergy must maintain an aptness for what we may call swivel-gun action. He must be in the swing of sensitive and constant response to the will and authority of Christ and to the need of his fellow man.

As to book reading every minister must, in a sense, discover his own books. We cannot be governed by the advice and selection of our most trusted friends. A book that has great value to one clergyman often has scant value to another.

The highest type of religious vitality is essential to the minister's efficiency. This vitality atones for numberless defects. Many a community has accepted the ministry and services of a clergyman almost solely because he was godly and efficiently good. This religious vitality sways the multitude wherever it is incarnate and sanely applied.

There is no rich religious vocabulary without a rich soul life. The language of some ministers is a flowing flame, a perennial fountain, a healing stream, a liquid life. With others their words are hard, angular, exact, didactic, soulless. No rich religious vocabulary, save as our souls are made molten by the presence and power of God. The heart is vocal when reason is often speechless. The men whom we have won to Christ have been won more likely by touch of heart than by literary exactness and product. The sermon after all, is as much dependent upon temperature and passion in the soul of the speaker as it is on literary form and organization. Beneath a certain temperature no seed in the world will grow. Too many ministers today are comparatively heartless and fearfully lacking in divine passion and tenderness. He who would make the truth reach the heart must warm with that self-same heart the truth as he gives it out. The gospel is an act, it is the expression of power. The ministry of the Word calls for appropriate temperature and passion, without which the clergyman loses his place and fails of his throne.

THE MINISTER

BY REV. GEORGE GORDON MAHY.
Secretary of the General Assembly's Committee
on Evangelistic Work.

Obey them that have the rule over you **** for they watch for your souls as they that must give account. (Heb. 13:17).

Three great themes are here indicated—the extent of the minister's authority; the weight of his responsibility; the measure of his accountability.

The opinion prevails that there has been in recent years a decline of ministerial authority and a decrease of reverence for the ministerial office. There are those who would restore this authority by the enactment of additional ecclesiastical laws and the reassertion of the divinely legal authority of the church and her ministry. This method of arresting the attention and securing the obedience of an irreverent and godless world has always failed. As a matter of fact, the world has never been greatly moved, either by the edicts or the anathemas of the church, but has always been, and is now being drawn to the church with irresistible power wherever she exhibits Christ-like ministers and members as the visible fruits of Christ's saving and transforming power. The extent of the minister's authority depends upon the way in which he measures up to his divinely assigned responsibility.

The weight of the minister's responsibility is suggested by the figure of the minister as a watchman. The watchman is a common figure in scripture, as having a two-fold responsibility. He is to watch for the revelation of God, that he may know what to say to the people, and he is to watch over the people, that they may be safeguarded from evil.

> Son of man, I have made thee a watchman unto the house of Israel. Therefore, hear the word at my mouth and give them warning from me. (Ezek. 3:17).
>
> Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. (Prov. 8:34).
>
> I will stand upon my watch and set me upon the tower and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me and said: Write the vision and make it plain that he may run that readeth it. (Hab. 2:1).

Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers. (Acts 20:28).

Let a man so account of us as of the ministers of Christ and stewards of the mystery of God. Moreover, it is required in stewards that a man be found faithful. (I. Cor. 4:1, 2).

The watchman has been no less a familiar figure in history; especially in the troublous times of human society, when the preservation of life and property depended upon his intelligence, fidelity and self-sacrifice. When we add to the qualities of a faithful watchman, that additional solicitude which one could imagine to be in the life of a man, who stands guard not only as a watchman over his fellowmen, but as a loving and solicitous father over those whose lives are dearer to him than life itself, we will get a faint apprehension of God's estimate of the responsibility of a Christian minister and the way in which he should meet it.

I. God's watchman will be alert when others are asleep.. One of the favorite figures in fiction is that of the lonely watchman or sentry, who, after a hard day's march, and fully as weary as any of his companions, is detailed for duty and must keep watch and ward, in the face of lurking foes, fighting off with desperate struggle the overwhelming sensation of weariness and desire for sleep which comes upon him, intensified by the slumber of his comrades; for sleep is a contagious thing. Many ministers have deplored the indifference and the sleep of those who ought to be awake and alert in the service of Christ, and on their hearts has rested an almost intolerable burden. Some ministers talk in their sleep and do not know that spiritually they are as sound asleep as the flock over whom they had been set to watch. It is a terrible thing for a church to be asleep, but it is far more terrible when he, who has been set by Almighty God to be its watchman, has also fallen asleep at his post. I recently visited a church where the minister took me through a complete and perfect church building—equipped with every modern device. There was money enough for a commodious and well fitted chapel in each one of three great stained glass windows; and the cost of a fine church in the wonderful organ. I asked him about the life and work of his church. He said that his congregations were small; that his prayer-meeting had practically died out, and that as a matter of fact he did not greatly care, for he thought that in these modern days the prayer-meeting had become obsolete, and that it was unfair to tired business men to expect them to give one evening a week to a meeting which had "no definite objective." It was the opinion of this sleeping watchman that in the near future the mid-week prayer meeting would be a thing of the past in our church life.

Over against this faithless watchman I place a man who recenlty wrote me that he had made more than three thousand pastoral calls during the past year; most of them with a definite soul-winning aim, and that two thousand or more troubled souls had sought him in his own home for counsel and help. Such a record is almost unbelievable, but it is true, and I am not surprised to find that, while six white churches have moved away, and ten colored churches have been erected in that community within the past twelve years; while there has also been a large increase in the Roman Catholic and Jewish population; his church has not only held its own but has steadily grown from year to year, adding last year one hundred and nine members, eighty-seven of whom came on confession of faith, and raising, without the help of mission funds, approximately seven thousand dollars for church work, and the sum of one thousand six hundred and thirty dollars for the benevolences of the church.

That minister usually went at a dog trot; he did not have time to walk. He was tender and sympathetic with the straying. He was watching for souls as one who must give account, and there is no man in all that region who has a greater spiritual authority than this alert and wide-awake Christian minister.

II. The Christian minister will be intelligent. He will know the sources of danger and the direction from which it may come. Some men are set to guard the health of the community; others are set to safeguard the great industrial, educational and financial interests of the community; but the minister is set to be God's watchman and the revealer of God's will to the people. We are tempted in these days to acquire extensive knowledge of the world and its affairs, in order that we may know how to meet the world on its own ground, even though in acquiring this knowledge we are compelled to neglect the higher knowledge which alone can give authority and power to our ministry. But the men of the world will not long tolerate as a minister the man who is not a specialist in his own work, a true prophet of God.

Today the minister who controls the hearts of his people is the one who determines "to know nothing among men save Jesus Christ and Him crucified." And if anyone is tempted to think that this is a narrow position for a man to take, let him think twice of the scope of that message, and he will see that all the streams of human wisdom and experience empty themselves into it. Nor is it true that when a minister turns from some sources of human information, in order that he may the more earnestly search the revelation of God's will, that thereby he becomes an unwise counsellor, even in the world's affairs, when occasion arises for such counsel.

We have an Old Testament story of two good men. One of them elected to live in the midst of affairs. He was a good man, a wise man, a prosperous man. We can imagine him clothed in the robes of his office as one of the prosperous city fathers; sitting at the gate of the city in the evening, surrounded by his associates, and giving grave and dignified counsel to those who sought him. We can imagine a citizen of Sodom asking him about the price of property on the corner of Brimstone street and Gomorrah avenue. We can see Lot gravely weighing the question, figuring up the various items of a careful estimate, and giving it as his serious opinion that this is a very valuable piece of property and bound to yield a handsome return on the investment at the price which the purchaser is willing to pay.

Up yonder in the mountains lives a man who is unaquainted with the life of the city. He lacks the polish and the experience which his nephew has so readily acquired. No one in all that gay and wicked city would think of asking the opinion of Abraham on a commercial question, in the solitude with God, lived such a life that it was impossible for even God himself to hide from him his counsels. He knew that in the purposes of the infinite God, Sodom was soon to be destroyed; that her awful wickedness would be swept from the earth and her deadly contamination removed. At that hour, alone with God, Abraham was able to form a truer estimate than Lot of the value of the corner on Brimstone street and Gomorrah ovenue. He knew the source of danger and the direction from which it came, and the only hope for the salvation, of even Lot himself, lay in the passionate pleading of the servant of God for the salvation of a wicked city.

III. The Christian minister will be solicitous, both for the safety, and the capacity for service, of those who are entrusted to His care. All through the ministry of our Lord these two characteristics appear in Him. Especially is this manifest in His training of the twelve. He trains them that they may not only be able to defend themselves, but also to rescue and protect others. In His beautiful summary of the things most worth while in His life and ministry, Christ tells the Father, "I have glorified thee on the earth." "I have manifested Thy name unto the men which Thou gavest me out of the world." "I have given unto them the words that Thou gavest me." "I pray for them." "While I was with them in the world I kept them in Thy name." "I have sent them into the world." And He sent them into the world knowing well that in the face of bitter danger, and in the imminent presence of death itself, they would be true to their mission.

The spirit of the Master in the life of the minister will lead him to take a broad view of his responsibility and to look with Christ-like solicitude beyond the borders of his church. He, like the Master,

will regard his church as his force, and every unregenerate and unreached neighborhood as his field, and he will see to it that both he and his people will be equipped with "the whole armor of God," and accustomed to its use.

A minister was once called to a church in an almost impossible field; a church from which other men, after brief and troubled pastorates, had retired in disappointment and with a sense of defeat; a church in which there was worldliness and sin, and bitter dissension and division. Up to the time of his acceptance of this call, his ministry had been a very ordinary one, and his life devoid of any unusual elements, but God placed a great burden upon his soul at the beginning of his ministry in this field. He passed through a great searching of heart, which led to the full surrender of his life for service to be performed at any cost. It was literally true that he filled up on his part "that which remained of afflictions of Christ for His body's sake, the church." Day after day he could find no relief from the agony of his soul and was driven to urgent and passionate intercession with God, for his wayward and sinful people. Day by day his faith grew stronger and with it a steadfast courage. From this experience there came into his life a new quality and into his sermons a new note. The people who up to this time had only ordinary respect for their minister began to look with wonder and astonishment upon the transformation which was taking place in his life. On his knees, before God, he drew up for himself a covenant. He took this covenant to the men and women of his church, one by one, and plead with them to join what he called a front line of devotion and service.

Some caught his spirit, and joined their prayers to his. Old prejudices began to die out, and a new spirit of fellowship came among the people. On one occasion he prayed in the presence of a Christian friend for persons whose names were written in a book, and for more than an hour he plead with God. He brought them, one by one, before God. He told about their peculiar trials and temptations—of their temperament; their home environment; and their business life, revealing an intimate knowledge which could only have been gained by many weary miles of walking and many personal interviews secured with difficulty. God would not have been true to His promise if that prayer had remained unanswered; and, it was not surprising to find that in a very few weeks from that time the Holy Spirit came upon that people with a wave of penitence for sin, and desire for salvation. The ministers of that city rallied around that man and made him their leader, and in no city of our country has there been a more blessed revival in recent years.

IV. There rests upon every true minister a solemn sense of responsibility and accountability to God for the souls committed to His

care. "As they that must give account, that they may do it with joy, and not with grief." Chrysostom says: "The fear of this threat continually agitates my soul. I wonder whether it be possible that any rulers should be saved?" Another of the early fathers writes: "It is a perilous responsibility for one to have to give account for others who is not sufficient for his own."

The challenge of the Master in Mark 13:34-37 is very clear:

> For the son of man is as a man taking a far journey who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh; at even, or at midnight; or at the cock-crowing; or in the morning: lest coming suddenly he find you sleeping; and what I say unto you I say unto all, Watch.

This is always the burden of every true minister's soul, but, there is that in this burden which more than anything else develops the very qualities which we have been considering as essential, viz., alertness, intelligence and earnest solicitude. It also brings largeness of vision so that he will be slow to call common or unclean that which God hath cleansed. He will be tolerant of others. It is the lack of this largeness of vision and of true Christian tolerance, which has wrecked many a promising career. "The servant of the Lord, says Paul to Timothy, must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by him at his will."

This sense of accountability produces also steadfastness of purpose in the Christian minister. Knowing clearly what is the will of God he will not be greatly moved by the judgment of men. He will stand shoulder to shoulder with Paul and be able to declare: "Moreover it is required in stewards that a man be found faithful." "But with me it is a very small thing that I should be judged of you or of man's judgment. He that judgeth me is the Lord, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts and then shall every man have praise of God."

God's watchman may be called upon to follow a course of action which will lead to criticisms and harsh judgments, and often to the alienation of some in his congregation, for it is scarcely possible that a man can be true to Jesus Chrst in all things and fail to alienate some in the churches, constituted as they are today. Now, as in the olden times, will the preacher of the gospel be commanded by some men in authority "not to speak at all nor to teach in the name of Jesus." But, if the sense of accountability to God is strong within him, he will answer as they answered in the olden time, "Whether it

be right in the sight of God to harken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard."

Brethren, the barrenness of the church over which we are mourning today; the half concealed scorn and contempt for her authority which is everywhere apparent; the unwillingness of young men to give themselves to the gospel ministry; and the restlessness of many men in the ministry; all these, and many other hindrances to the extension of Christ's kingdom on earth; will be banished only by such lives and such a ministry of spiritual authority, realized responsibility, and solemn accountability to God, as this inspired Word puts before us.

THE INCOMPARABLE TEACHER

BY REV. J. CYNDDYLAN JONES, CARDIFF, WALES.

Now about the midst of the feast Jesus went up into the Temple, and taught. And the Jews marveled, saying, How knoweth this man learning (marginal reading) having never learned? (John 7:14, 15).

We start by asking, "What educational advantages did the Lord Jesus Christ enjoy in the days of His youth?" The answer is clear and positive—He enjoyed the same educational advantages as were within the reach of all the peasant children of Galilee in His age. The country was dotted with synagogues to which were attached one or two professional rabbis, one part of whose duty was to teach the children of the neighborhood to read and write. Jesus Christ, doubtless, in the days of His boyhood, attended the elementary school in Nazareth, like the other children of the town, and in that school He learned to read and write.

It is evident, however, that He did not go beyond the primary school, and that He never attended the theological college in Jerusalem, where the students had to spend three or four years in the assiduous study of the Old Testament Scriptures. He was never privileged to hear the learned professors deliver their lectures on Jewish theology. Hence, the astonishment of His countrymen, that He, who had never been to college, should show such mastery of Biblical lore.

Yet it lies on the surface of His history that He was perfectly familiar with the Scriptures of the Old Testament, and deeply versed in Jewish theology. At the age of twelve He astonished the Jewish doctors by His understanding and answers. The critics are pretty well agreed that He knew three languages. The first was Aramaic, the language He learned to lisp at His mother's knees, in which He conversed with His disciples and delivered His wonderful sermons to the Galilean peasantry on the slopes of the Galilean hills. A few sentences of His in that language are preserved in our gospels. "Talitha, cumi" (Damsel, arise); "Ephphatha" (Be opened); "Eli, Eli, lama sabbachthani" (My God, my God, why hast thou forsaken me?). The second language He understood was Hebrew, the original language of the Old Testament Scriptures. Sabbath days and week days the appointed portions of Holy Writ were read publicly in the

synagogues in the language of inspiration, and then translated into the Aramaic, the "language understanded of the people." The young man Jesus was generally present, "as His custom was," listening eagerly to the reading of the Scriptures in the original tongue, and then to its translation to the vernacular of the country. We can scarcely doubt that He had frequent access to them in the synagogue, or that He procured a copy for His own use. How else can we account for His familiarity with their contents? Those capable of judging say that Christ in many of His quotations, unlike Paul, makes them straight from the original, rather than from the translation current in His day. The other language was Greek, the universal language of the Roman empire in that century, and much spoken, especially in Galilee, denominated Galilee of the Gentiles, or more accurately Galilee of the Greeks. We know for certain that the disciples knew Greek, for when Matthew and John, Peter and James, turned authors, they wrote their books, not in Aramaic, their native tongue, but in Greek, the universal language, much to the advantage of the spread of the gospel in the world. And if the disciples knew Greek, think you the Master was behind them in general intelligence and wide culture?

It is also on record in the next chapter that He could write as well as read, and no one learns to write without practice, why should we suppose that the Lord Jesus never wrote down His meditations as other able and devout men have done. And why should critics assume that the disciples were wholly dependent upon their memories for the report of His sermons, and that none of the Master's writings were extant and at the service of the Evangelist? True, there is no direct reference to them, but is there anything unnatural in the supposition? So far from that, the unnaturalness would be that a thinker so fertile and profound, who had mastered the art of writing, should go through life without at all exercising it and putting it to practical use. From any and every standpoint Jesus Christ was a man of high intelligence and great culture.

But, nothwithstanding that admission, it does not furnish a satisfactory answer to the question of the Jews: "How knoweth this man learning having never learned?" How excelleth He, having never been to college, all the great teachers that went before Him and all the illustrious teachers who have come after Him? That was the problem which confronted His contemporaries, and it is the same problem that confronts the centuries since. It will be our task today to attempt a solution of the problem, to account for the superiority of Christ as a teacher over all the great thinkers of the world, ancient and modern.

1. In order to do this, observe the certainty which characterizes Christ's teaching. From the beginning of His ministry to its conclu-

sion, the Lord Jesus Christ was sure, perfectly sure, that the truth was in His possession. How different in this respect from the other great teachers of the world! They were only groping after truth, if haply they might find it. They imagined, reasoned, hesitated, and after all their pains they were never sure they had attained it. Read the writings of the renowned philosophers of the world: what words do you continually meet on their pages and which figure prominently in their reasonings? They are these—perhaps, peradventure, possibly, probably, apparently. After elaborating a long argument, they draw it to a conclusion by saying, perhaps, probably, apparently the truth lies so and so. They never reach to certainty, only to probability. But have you observed that Jesus Christ never used any of these words? Read His sermons from beginning to end, and you will not find the words "possibly" or "probably" or "apparently." Which then is His great word? "Verily," "indeed." "Verily, I say unto you, We speak that we do know, and testify that we have seen" (John 3:2). He never speculates or imagines—He knows. The great words of the philosophers are conspicuous by their absence from the teaching of Christ. Even we, the preachers of the gospel, are not always certain that the truth is in our possession. We read the text, give you three or four different interpretations, and then bring the introduction to a close by saying, "Apparently the true meaning lies thus and thus. We are not quite sure, but so it appears to us." But the Lord Jesus in His preaching never wavered, He was always perfectly sure that the rock of truth lay under His feet. Years ago two young men of great natural abilities, and of the highest educational achievements, determined to collaborate in the composition of a book that would leave its impress on their generation. They spent years in the production of the book, helping and correcting each other. At last it was published, and I, in common with others, purchased it and read it. What title do you think they deemed proper to give their book? "Guesses at Truth." Nothwithstanding their ripe scholarship, their brilliant abilities, and joint labor of years, with the modesty character of genius, they shrank from giving their book a higher title than "Guesses at Truth." What their book was, that is what all other books are—guesses at truth. But have you noticed that Jesus Christ never guessed? Read His sermons from the beginning of St. Matthew's gospel to the end of St. John's, and you will not find a single guess. He knew. He taught the truth, and nothing but the truth.

Of what other teacher can you make that assertion? It is not to be denied that other great teachers taught truths. Yet it does not require a protracted examination to discover that in their systems truths are inextricably mixed with errors, so much so that sometimes the truths appear but as few grains in a bushel of chaff. The tares

seem more than the wheat. How different is the teaching of Christ! His teaching is pure as gold without alloy, solid grain without chaff. Can you point out a single verse spoken by the Lord Jesus of which you can say it is rubbish? I candidly confess I cannot. It is customary to say that all human authors, and, therefore, all human books, are fallible. What is intended thereby? That in their books, alongside of many true thoughts, you will find many fallacious guesses. Read the writings of Plato and Aristotle, than whom the world has not produced profounder thinkers. On their pages you will see grains of truth sparkling with all the brilliancy of diamonds; yet they are but grains—grains amid tons of rubbish. Compare, for instance, the ideal Republic as conceived by Plato and the Kingdom of God as conceived by Jesus Christ. Plato and Christ had the same subject, only that Plato styled his the Republic, and Christ styled His the Kingdom of God. Observe the difference between them. There is not a socialist in Great Britain, however wild his views, who would wish the Republic of Plato to become the Republic of Great Britain. The same assertion can be made, I believe, of the socialists of America. And why? Because the errors are too grave, too far-reaching, too disastrous to the welfare of society. But it is the chief ambition of the leading statesmen of Europe and America to convert the Kingdom of God as outlined by Christ into fact, hard fact, in the history of the world.

Precisely here the question of the text emerges, "How knoweth this man learning, having never learned?" How account for Christ's superiority over all the great thinkers of all ages? The new theology, Unitarian and naturalistic, comes forward and answers: "Jesus Christ was a great man, He belongs to the class of great men, and He is easily the first in the class." "Yes," answers the old theology, "Jesus Christ was a great man, the first in the class of great men; but how do you account for the palpable fact that the first is too much ahead of the second and the third? We know something of examinations—examinations of day schools, Sunday Schools, and colleges, and very seldom is one student much in advance of the others, they tread on each other's heels. The first gets hundred marks, the second, ninety-eight; and the third, ninety-seven. So even are they, so near to each other, that every conscientious examiner often doubts whether he has done perfect justice to the candidates. But consider the case we have now in hand. See the gap between Christ and all other men—see how much superior He is to all other thinkers. How do you account for His extraordinary superiority? Do you not see that the gap between Him and all others is so immensely wide that we must put Him in a class by Himself—none in the class except His own blessed self. He is not one in a class. He is a unique character

in the history of the race, so high above this world that the suspicion is aroused, even if the conviction is not made, that He has descended from another world.

2. We now consider the comprehensiveness of His teaching. According to the first head, Jesus Christ taught the truth, and nothing but the truth. According to this second head, He taught the whole truth. Both together constitute the oath as administered in courts of law, the oath to speak the truth, the whole truth, and nothing but the truth.

(1) What is meant by saying that the Lord Jesus spoke the whole truth? Evidently it is not meant that He proclaimed scientific truths of philosophic truths. He knew that men could discover these truths for themselves, by the native power of the soul, without any extraneous aid. It was not worth His while to become incarnate in our nature to do for men what men can do for themselves. What is meant is that Jesus Christ taught every religious truth that there is in the world today. You will not find a single truth concerning God and man and duty in the writings of the poets and philosophers, whether of ancient or modern ages, which you will not find expressed more simply and clearly in the teachings of the man of Nazareth. Great men had lived before the incarnation and had thought true thoughts concerning God and man and the relation between them. And what I say is that Jesus Christ had thought all their true thoughts and gave them fuller and more becoming expression. Men who think the true must think alike. Whatever was true of God and man and duty in other religions and philosophies finds its place in Christianity. The absolute religion, which claims that it is the truth, must of necessity have points of affinity with all that was true and honorable in the world before it.

The great thinker is he who thinks the true thoughts of other men and gives them adequate expression in clear, simple language. Pascal remarks that the infallible note of an immortal book in literature is that the readers of it feel that they could have written it if they had only tried. Not that they could, but they have the feeling. And why? Because the author, in giving utterance to his own deepest thoughts, awakes and interprets the deepest thoughts of his readers, the thoughts that lie deep down in the consciousness of the human race. It is that which constitutes the greatness of Shakespeare. What? That he gave utterance to thoughts personal to himself, thoughts which no one conceived except himself? Certainly not. The man who thinks thoughts which no one else ever thought is not a great man, but an eccentric man, that is man out of the center, living in the circumference of things. The greatness of Shakespeare

consists in this, that he thought all the true thoughts of unregenerate human nature in his day, and gave them clear rhythmic expression. Similiarly the glory of Williams of Pantycelyn among the hymnists of Wales, and I might say of all the world, consists in the fact, not that he gave expression to experiences which no one knew except himself, but that he thought out the ripest experiences of all the saints of the principality in his day and gave them tongue in tuneful phrase. As we read his hymns today, we are constrained to confess that Williams says exactly what we think, that he describes exactly how we feel, and we quietly think that we could have written the hymns ourselves if Mr. Williams had not written them before us. True greatness, true originality, consists not in thinking and uttering thoughts personal to ourselves, but in thinking and speaking thoughts universal; that is, thoughts which lie hid deep down in universal man. This it was in part that constituted the greatness of the Lord Jesus Christ—that He thought all the true thoughts of Confucius, Buddha and Zoroaster, of Euripides, Plato and Aristotle, all their true thoughts concerning God and man and duty. Only let me warn you against supposing that He borrowed from them. I am not aware that that would lower Him much in my estimation. To me there would be something fascinating in the thought that He was turning the leaves of great men's books, taking note of their aspirations after the true, the beautiful, and the good, crossing out what was erroneous and misleading, immortalizing what was beautiful and true by engrafting it into His own teaching. But, as a matter of fact, we have not a shadow of a proof that He ever read Gentile books. All He did was to call in, by sheer force of thought, the truths which had gone astray, for of truths as of persons He could say, "Other truths I have which are not of the fold of Judaism; them also I must bring, and there will be one flock and one Shepherd."

(2) Not only He proclaimed the religious truths that were in the world before Him, but He made known new truths, truths which had never entered the heart of man to conceive. As already stated, the mission of Christ was not to explain the truths of creation, but to explicate the truths of redemption; not to tell men how the heavens go, but how they might go to heaven. And, here, I should like to emphasize that He settled, determined once for all, all matters pertaining to our everlasting life. Scientific questions belong only to one age, and create interest only in one century, and only to a few hundred men in that century, whilst the centuries antecedent and subsequent are wholly indifferent to them. But there are questions of perennial interest and eternal importance—questions of moment to every man in every age and in every land. All these questions were confronted by the Lord Jesus Christ, and were answered by Him

and settled forever. He did not tell us how long God was in creating the world, whether six solar or six millions of years. Who on his deathbed cares for geology? He did not make known his opinion whether the earth revolves round the sun or the sun round the earth. Who on the threshold of eternity bothers his brain about astronomy? He did not inform us whether the different species of flowers and animals are gradually evolved from one common seed or are the products of the direct creative act of God. Who, when about being ushered before the judgment throne, cares a fig about the doctrine of evolution? Those are questions of interest only to a small circle of investigators in some special century, and not of any importance to the great bulk of the world's population; and whichever way they are solved they will not affect the happiness of any single creature in time or eternity.

But these are questions of universal and eternal importance, of equal importance in every age and clime. How can a man be justified with God? How can he be clean that is born of woman? Who can bring a clean thing out of an unclean? If a man die, shall he live again? If thou observest iniquity, Lord, O Lord, who can stand? Men and brethren, what shall we do to be saved? Those questions have been summed up in a Welsh hymn, which I may loosely paraphrase thus:

> Is there hope for my salvation?
> Is there pardon for my sin?
> Is there hope for peace of conscience,
> And for spotless purity within?

People were asking those questions in the days of Job, people are asking them in the beginning of the twentieth century, and have been asking them in all the centuries between. The poets and philosohers of antiquity faced them, grappled with them, but they confess, each and all, that they could not answer them. Is there any one who did answer them? Yes, one, and only one. Who is He? The young carpenter of Nazareth. He faced them, solved them, settled them forever.

Here the question of the text returns upon us with added force. How knew this man learning above all the great thinkers of antiquity, the immortal poets and philosophers, He having never learned? How succeeded He in solving questions that baffled Socrates and Plato? How will you explain His super-excellence? Some kind of an answer will not do, we must have an answer reasonable and satisfactory. I confess I know of only one way to satisfactorily account for His superiority over all the great thinkers of the world. What is that? That He was the man in whom dwelt the Godhead bodily. Deny that

and the problem remains in greater complication than ever. Admit it, and the problem is solved. "In Him are hid all the treasures of wisdom and knowledge."

3. Observe next the perfection of Christ's teaching. What do I mean by its perfection? I mean at least two things:

(1) That no one has been able to add a single new doctrine to the doctrines of Christ as presented in the New Testament. That is certainly wonderful, that the Lord Jesus in His teaching should have exhausted all religious truth, so that the able, scholarly men who have lived and studied during the last two thousand years have not succeeded in adding a single new truth to the sum-total of the truth contained in the New Testament, for be it remembered that the truths contained in the New Testament are the truths of Christ.

(2) I mean further that none of these great scholars and profound thinkers have been able to effect an improvement in any doctrine proclaimed by Jesus. None of them have been able to throw one additional ray of light on any of these important matters. This is not the case with other branches of knowledge. The sciences advance from century to century. One man makes a discovery, a second follows and improves it, a third comes and carries it on towards perfection. The sciences, I say, advance from age to age. Is there one branch of knowledge that does not advance? Yes, one—Christianity. And why does not Christianity advance? Because there is no advance to the perfect, there is no progress to the absolute. The perfection of science is in the future, the perfection of Christianity is in the past. Hence, the cry of the present day, "Back to Christ." And why to Christ? Because in Christ you see Christianity in its ripest perfection. Science looks forward, Christianity looks backward. People do not cry, back to Sir Isaac Newton. Astronomy is advancing, and Sir Isaac is left behind. People do not cry, back to Farraday; chemistry is advancing, and Farraday is left behind. People do not cry, back to Sir Charles Lyell; geology is advancing, and Sir Charles is left behind, high and dry on the sands of time. But when we come to religion men cry, and the unbelieving critics loudest of all, back to Christ. Christ has not been left behind. Back behind Dr. Owen, back behind John Calvin, back behind St. Augustine, back all the way to Christ. And why to Him? Because in Him they find religion, both in experience and doctrine, in its maturest form. How account for such a phenomenon? "How knoweth this man learning, having never learned?" He was a man, the critics say. Yes, but how is it that a man lived two thousand years ago so supremely great that no thinker in after ages could approach Him or add even a single new element to His doctrines? And, remember, He was but a young man, and died when He was thirty-three years of age, fresh from the carpenter's

shop. See Dr. Charles Hodge of Princeton, Dr. Lewis Edwards of Bala, Dr. Cunningham of Edinburgh—able, learned men, having spent their lives in colleges, and living to nearly eighty years of age—see them on their knees before the young carpenter of Nazareth. See Dr. Owen, the vice-chancellor of the University of Oxford, and John Calvin, the finest classical scholar in Europe in his day—see them prostrating themselves before this young man of Galilee, and deeming it their greatest privilege to study His words and learn of Him! "How knoweth this man learning, having never learned?" How do you account for his greatness, before which every other greatness bows in humblest adoration? He was a man, say the unbelieving critics. A man—yes. A God-man—yes, without the shadow of a doubt.

Renan, the brilliant Frenchman, visited Palestine, trod in the footsteps of the Christ, then returned to Paris and wrote a book on the life of Jesus. In the preface the brilliant author says, if my memory serves me right, that Jesus Christ was but a man, and a fallible man at best. Yes, in the first chapters Jesus Christ is but a man; but as you read on and on the man is growing bigger and larger in the estimation of the author; and before the end he is forced to cry out, "Oh, man of Nazareth, henceforth no one shall be able to distinguish between thee and God." Ah, thou erratic son of genius, I almost forgive thee all thy aberration in the light of this confession. For many years I also have gazed on this holy face, and the longer I gaze the holier and the greater He is. I see His head merge into the glory of Godhead! Men and women, He is God enough for me; I could do nothing with a God greater than Jesus Christ. Is He God enough for you? Then on your knees before Him, crying with the greatest scholars and thinkers of the world, "Our Lord and our God."

THE FUTURE REWARD OF THE SAINT
—OR—
LOSING ONE'S LIFE TO FIND IT

An Exposition of Matthew XVI - XVII

BY DR. JAMES M. GRAY.

At this hour each morning, I am to speak to you on the great discourses of Jesus Christ, taking them in their order in the Gospels. The theme for this morning may be entitled, "The Future Reward of the Saint, or Losing One's Life to Find It," and is recorded in the 16th and 17th chapters of Matthew.

Beginning at verse 13, we read that Jesus came into the coasts of Cesarea Philippi, which was the farthest northern point reached in the course of His public ministry. He had now been engaged in that ministry for possibly a year and a half, and the time evidently had come when it was necessary to make a formal and definite proclamation of Himself as the Messiah of Israel.

He approaches it by saying to His disciples, "Who do men say that I, the Son of man, am?" By "men" He means Israelites generally, other than His disciples. These had thought of Him only as a great prophet such as John the Baptist, or Elijah or Jeremiah. But not satisfied with this, He draws closer to the subject by inquiring, "Who say ye that I am?" Which elicits the wonderful confession of Peter, "Thou art the Christ, the Son of the Living God." Wonderful from several points of view, but especially in the scope of it. "The Christ" means the Messiah, the Anointed One promised to Israel by all the prophets; but "the Son of the Living God," added to it, signifies His Deity, or equality with God.

No wonder that Jesus says, "Blessed art thou, Simon Bar-jona for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." I ask you to dwell on this testimony of Christ to the supernatural wrought in Peter's heart, enabling him to make that confession. It was not something he himself had conceived by his natural powers, but something which had been revealed to him by the Holy Spirit.

Peter and his brother disciples had been with Jesus from the beginning. They had heard the wonderful words that had fallen from His lips; they had seen the wonderful works He had done; and had had an opportunity to study His wonderful life as none others had, and yet all this evidence, in itself, was not enough to enable them to perceive Him to be the Christ, the Son of the Living God. What a corroboration of the words of our Lord to Nicodemus, "Except a man be born again, he can not see the Kingdom of God!" Argument is not what the natural man wants, nor education, nor evidence, but life. He must be born again or he can not see the Kingdom of God, which means that without the regeneration of the Holy Spirit he can not believe on Jesus Christ as Savior and Lord. But thanks be unto God, this is a case where a man may ask and receive, where he may seek and find, where he may knock and have it opened unto him. It still remains true, in other words, that "whosoever shall call upon the name of the Lord shall be saved." Here is a deep mystery, indeed, but the way is plain for any who may will to walk in it.

"From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders, and chief priests and scribes, and be killed, and be raised again the third day." (Verse 21).

Why He waited until now to begin to show this unto His disciples we do not know, but only that this is the first time He did reveal it. May it be that until now they had not been able to bear it? Not until they had openly confessed Him as the Son of the Living God were they prepared to receive so momentous a revelation. But how poorly prepared they were to receive it even now, is seen in Peter's exclamation: "Be it far from Thee Lord, this shall not be unto Thee," or as the margin reads: "God have mercy on Thee, Lord, this shall never be unto Thee."

Why did Peter say this? Was it because of his interest in Jesus only, or because also of his interest in himself and his fellow disciples? I think the latter, for we should remember that they were Jews, who were expecting the kingdom of Israel to be set up on the earth, and to be reigned over personally and visibly by the Messiah when He came. But was not Jesus the Messiah? Had not they confessed Him as such, and had not He accepted their confession and so confirmed it? Was He not going up to Jerusalem? And, if so, was it not to wrest the government from the Romans and take it into His own hands? Others who had come before Him, false Messiahs, had attempted this and failed, but was He not to do the same, and succeed where they failed?

What then is it that He says about going up to Jerusalem to "suffer many things" of the leaders of the nation? They seemed to have

ignored His words about rising again the third day. Were all their hopes and expectations to be then dashed to the ground? They were still earthly men, and like most of their countrymen had overlooked the teachings of the prophets that the Messiah must come the first time as the suffering servant of God, and the second as the triumphant King. Supposing He had now come to triumph over His enemies and theirs, and finding such was not the case, how much did it mean of loss to them!

If, for example, He went up to Jerusalem and took the kingdom, who would be nearest to Him in the places of power and emolument? Who, indeed, but they who had been the nearest in the time of His obscurity and retirement? And were not these His disciples? It was a question of worldy honor with them, not very remote from that in the politics of our own time, when the successful candidate is expected to reward those who have assisted in placing him in power.

Peter and his brethren can not endure the disappointment. Is the Lord mentally unbalanced, is He out of His mind?

No wonder that under these circumstances He should turn and say unto Peter, "Get thee behind me, Satan!" For this temptation was practically the same as that which Satan put before Him in the wilderness. Peter now, as Satan then, would have Jesus take the kingdom in some other way than the cross. It was not a suffering Messiah he was looking for, but a triumphant and victorious one. This furnishes the occasion for the discourse on "The Future Reward of the Saint, or Losing One's Life to Find It."

Then said the Lord, "If any man will come after me, let him deny himself, and take up his cross and follow me, for whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."

When He says, "If any man will come after me" He means in the way these disciples were professing a desire to come after Him. And when He says, "Let him deny himself," the emphasis should be on "himself," not on "deny." Let him give himself to me by the surrender of his will, and take up his cross, not Christ's cross, but his own cross. Their cross in this case was that of disappointment concerning the setting up of the kingdom in their way and their time, and the patient waiting for the setting of it up in God's way and God's time.

He might have said, "Should I now fail to go to the cross in order to save my physical life, I should lose it." We all see how this would have been true. Had he not obeyed the will of His Father and died as a sacrifice for sin, would He not have lost His life in "a

spiritual and eternal sense?" And so His disciples, failing to do God's will in the same way, whatever that will might be, would lose their lives in the same way.

On the other hand, the man who seems to have lost his life and to have put it out of the way, in the doing of God's will, will ultimately find that he has saved it for evermore. And the reason is that "The Son of man shall come in the glory of His Father, with His angels and then shall He reward every man according to his works." In other words, it is the Second Coming of Christ that makes this sure. It were as though He said to Peter and the others, "Your expectations shall not be disappointed; your hopes shall not fall to the ground; they will be realized, and enjoyed to the utmost. Only the time for it all is not now. It is not associated with this, my first coming in humilation, but with my second coming in glory."

A tangible thing is this which Christ is promising His disciples, for as further encouraging them, He adds, "Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in His Kingdom." What did He mean by that? We can imagine that the disciples asked the same question. There be some standing here that shall not die till they have an ocular demonstration of the Son of man coming in His kingdom! What can it be? He permitted them to think about it for a week.

"And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart.

"And was transfigured before them; and His face did shine as the sun, and His raiment was white as the light.

"And, behold, there appeared unto them Moses and Elias talking with Him." (17:1-3).

What is the significance of this? Is it not Christ's own interpretation and confirmation of His words, "There be some standing here which shall not taste of death till they see the Son of man coming in His Kingdom?" He takes three witnesses with Him that, according to the Jewish law, the testimony may be established, and He is "transfigured before them."

In other words, the transfiguration of Christ is the second coming of Christ in epitome, or better yet, in embryo. When He comes the second time, He shall appear on the earth and yet He shall be apart from the earth in the air, and here we see Him in such relationship. When He comes the second time, it will be in glory, and here we see His face shining "as the sun," His raiment "white as the light." When He comes the second time, the dead saints shall be with Him, and here we see Moses, representative of that resurrection, talking with Him. When He comes the second time, the saints who are alive

and remain on the earth shall be caught up in the clouds to meet Him "in the air," and here we see Elijah, representative of that translation, also talking with Him. When He comes the second time, Israel in the flesh will sustain a mediatorial relationship to Him and the glorified church on behalf of the other nations of the earth, and here we see Peter, James and John, representative of Israel in the flesh, occupying this place of wonderful privilege and fellowship.

Here, then, is the whole story of the second coming, in a single picture, and yet it is all real. No wonder it brought such encouragement, and strength and comfort to the disappointed and wondering disciples. No wonder Jesus should have caused it to come to pass just at this time when the public confession of Himself had been made, and when it was needful to be confirmed beyond a peradventure.

Two years ago this month, I think it was, a remarkable mirage was witnessed over lake Erie. There is on the shore of Canada, just opposite Cleveland, a town called Rondeau, at which point the lake is sixty miles wide. Very few of the people of Cleveland had ever seen that town, much less set foot within it. They may have observed its name in the railway guides, or upon the maps, but otherwise it was unknown to them. And yet for hours on this Sunday afternoon, by reason of the mirage, between two and three thousand of them had an opportunity to see it clearly. Its blocks of dwellings, its church spires, its streets, even the river running out into the lake were all seen. Never again could those citizens doubt that Rondeau was located opposite them, since on that day they had seen it with their physical eyes. And they had seen it not for themselves only, but for their fellow citizens, and for the later generations who should believe their testimony.

Something like this is the significance of the transfiguration of Christ on the mountain on that memorable day. Peter, and James and John never again could doubt or fail to understand the meaning of that promise, "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." They had seen "the Son of man coming in His Kingdom." And not only had they seen it for themselves but for you, and me and all the generations since who are wise enough to accept their testimony.

In evidence of this take what Peter himself says about it in his second epistle (1:15-18). He is addressing believers, to whom he desires, after his decease, to leave his testimony as a remembrance, and he says:

"For we have not followed cunningly devised fables, when we

made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.

"For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with Him in the holy mount."

After years of Bible study the importance of this passage grows upon one in its bearing on the future life of the believer. Peter had been preaching the gospel to these people by word of mouth, giving due proportion to "the blessed hope and appearing of the glory of our Great God and Saviour Jesus Christ," which he assures them is not a fable cunningly devised, but based on the testimony of the senses of himself and others. The occasion he refers to is the transfiguration. Can anything be plainer? It is the case of the lake Erie mirage except that that was simply atmospheric, while this was real. There they saw only, but here they heard and came into actual association with their surroundings. As we receive the testimony of Cleveland's citizens to the one, so are we bound to receive that of these witnesses to the other.

But here we have more than testimony to a fact, we have inspired comment upon the testimony. For the apostle practically says that the transfiguration was, as we have said, in embryo, "the power and coming of our Lord Jesus Christ." Therefore all the comfort, and strength, and joy and encouragement it brought to these disciples at that time, it may and ought to bring to us today. We can have assurance almost to a demonstration, that our Lord is coming again, and that He will bring His reward with Him.

What this reward is, in detail, is difficult to say. We only know that it includes our resurrection, our glorification, and our likeness unto Christ. But still there is something more. The reward is not passive but active. It is something to be received, but it is also something to be done. The parables of the "talents" and the "pounds" come into view, and with them a suggestion of service of eternal honor and delight.

This, then, is the significance of this discourse of Jesus on "The Future Reward of the Saint, or losing One's Life to Find It." When we remember that He is coming again, and is bringing His reward with Him, it is well worth our while to give up our lives in the sense intended, that we may find them in that day.

Dr. J. J. Van Oosterzee, in his commentary on this event, has some informing and uplifting observations which I quote in closing:

"We find here" he says, "a striking revelation of the future state:

(1) The spirits of just men made perfect live unto God, though centuries have already flown over their dust.

(2) In glorified bodies they are active for the concerns of the Kingdom of God, in which they take the holiest interest.

(3) Although separated by wide distances of time and space, they meet and recognize each other in higher regions.

(4) The center of their fellowship is the suffering and glorified Son of Man.

(5) Their state is so blessed, that even their transient appearance causes the greatest joy to the children of earth.

(6) Their earthly sorrow is compensated and forgotten; the Caanan Moses might not tread in life he sees unclosed to him centuries after death.

Thus do these two men, Moses and Elijah, appear as types of that which saints are even now, in their separation from the body; and prophecies of that which they shall be in yet higher measure when the "Son of Man shall come in the glory of His Father" * * * * and when "He shall reward every man according to His works."

THE DAILY INCREASE OF THE CHURCH

BY REV. MARK A. MATTHEWS, D. D.,
Pastor First Presbyterian Church, Seattle, Wash.

I shall assume, in preaching to you tonight, that you are here to study the great mission of the church; that you thoroughly understand the homiletic sermon; that you do not care for the technical sermon skeleton, but, rather prefer a discussion of the things for which the church exists, the work the church is intended to do; what God is doing for the church; what your mission in the church is; and what you can make the church do for the world. If these assumptions are admitted, then let me call this general discussion, "The Daily Increase of the Church," and, call your attention to the sentence in the Acts 2:47. "And the Lord added to the church daily such as were saved."

First, I call attention to the fact that on the day of Pentacost the Holy Ghost was inaugurated as the executive head of the church, and, as the Trinity's executive officer in this world. Every one who goes to God the Father and God the Son must go through the Holy Ghost. If you get that thought fixed in your hearts and thoughts it will help you very much, and, you will never again refer to the Holy Spirit as it. You will refer to Him as a person, as the third person of the Trinity; as the Trinity's executive officer; as the inaugurated Head over the Church to lead it, to reveal it, to guide it, and keep it in the program the Trinity laid down for the church.

Second, you will come then into the consciousness of what the church is. What is the church? I am afraid sometimes we speak in a very flippant manner the word "church." What is the church? You no doubt in the sweep of the word often apply it to a building like this, to a congregation, to an association of men. It is a sacred word and you have no right to take it on your lips unless you have a consciousness of what it means. What is the church, or who is the church? The church is the whole body of the redeemed, and, therefore, includes those in earth and those in heaven. To impress it upon you, if I were to ask you where your precious mother is to-

night, if you were to speak in accurate terms you would have no right to say to me, she is dead. Christians have no right to refer to those who passed into the reward Christ has for them as being dead. The word "dead" should be used only when in conference or in conversation about sin. Never apply it to a saint. If you know your mother was a sinner and is lost, say so. If she was redeemed by the blood of Jesus Christ and has passed to the beautiful home He had for her, say she is in heaven. She is at home. Locate heaven just as much as you would locate any place in this world, for heaven is a place. Then when you say the church is the whole body of the redeemed, you mean the redeemed, consecrated Christian in the pew, and, you mean the sainted ones who have risen to the position of the church triumphant.

You ask me how the church comes into existence. By the regeneration of the soul; by the re-creation of the soul; by the application of the blood of Jesus Christ, the soul is re-created and baptized by the Holy Ghost, the executive of the Trinity, into the body of Christ, and, becomes with the others the whole body of the redeemed.

The church, then, is brought into existence by Christ. It is of Christ; it must return to Christ and be with Him forever and forever. Again, the church is that number of people in the world who accept God the Father, God the Son and God the Holy Spirit, and, who have been redeemed by the blood of Jesus Christ, who have a personal knowledge, a personal experience and a personal consciousness of the witness of the Holy Spirit that they are redeemed by the blood of Jeseus Christ, and, are a part of the body of Christ, the whole body of the redeemed. Every man, woman and child in this world who has experienced regeneration and who knows Jesus Christ as his or her personal Savior is a Christian and is in the church and has a right to use the word "church" in connection with his or her name.

You have no right to use the word "church" if you deny the Deity of Christ. If you deny the vicarious atonement. If you are a Unitarian you have no right to say you belong to the church, for there is no such an organization as a Unitarian church. You can make a Unitarian association, like a club, or some other organization, but, you cannot make a Unitarian church, because the church is of Christ, in Christ, by Christ and must return to Christ, and, if you deny His Deity, if you deny His vicarious atonement, you cannot be saved, and do not belong to the church. If you are not saved, you are not in the church, and, of course, you have no right to prostitute the word and attach it to a body of men who are not experimentally members of

Christ's body. Now, stop using the word church in connection with the Witch of Boston, or, with any other freakish woman or freakish cult called a church. You may say the freakish cult accepts Christ. That is not true. She, with her followers, deny the personality of Christ, the sacrifice, and the necessity of it, for they deny the existence of sin. They deny the material body of Christ which hung on the cross and was buried, and rose again. They deny the necessity of the vicarious atonement and the necessity of the resurrection. Why call it a church? Call it the evaporation of insanity.

Again, when you speak of those who accept Jesus Christ as their personal Savior, you come into the great body of Christian fellowship. The mere fact that you carry a banner on which is inscribed Methodist, Episcopalian, Presbyterian or Baptist, has nothing to do with the body of Christ. One man belongs to Company D, one to Company A, but it takes all those little companies to make up the whole army. You are a Methodist and you a Baptist, and I am a Presbyterian; there is no power on earth able to seperate us, dissolve us and make us enemies. We are brothers. The same blood from Calvary flows in all our veins, and, there is no power on earth to dissolve us. We are baptized into the body of Christ. There are four fingers and a thumb to the hand, but, they center in one palm. Methodist, Baptist, Presbyterian, Congregationalist accept the Deity of Christ; believe the infallible Word; repent and accept Christ as their personal Savior, and, are in Christ one, and no power can dissolve the church thus composed. Then, you are a part of it and the reason for saying so is, if you have ever forgotten this relationship, or, you have ever stood off and talked about your exclusiveness and your extraordinary right to eat your bread and wine by yourself—let me remind you that in heaven we will be made to eat at the same table. You can have your little breakfeast room alone now if you desire, but, by the eternal decree of the Trinity we will be in the same dining room in our heavenly home. Get bigotry out of your head and get Christ into your heart and you will become as big as the whole evangelical body.

Now, this addition, of course, is to the whole body of the redeemed. However, there is no reason why the additions should not come in through the little local congregation every day in the week, yea, every hour in the day, yea, every minute in the hour, there should come into the whole body of the redeemed, thousands and thousands of souls. That is what I want to prove. Let me talk just a few minutes about the fact that every day is a Pentacostal occasion. In the beginning of the early church, there were added to the church through this process of regeneration, those who were saved

every day. Now, what were the conditions? First of all, the church was in a state of revival. I have no criticism to make of special efforts. I have no criticism of special or professional evangelists. If I had the power and ability, the right and the consecration, I would put my hand of benediction on every evangelist in this world who leads a soul to Christ. Therefore, what I have to say is not a criticism upon them, but, perhaps, upon you. The early church was in a state, and condition of revival. They had the Holy Spirit, and recognized Him. They were conscious of His presence, and following that consciousness they made the program of the Holy Spirit their program. What is the program of the Holy Spirit? First, the attitude of worship. Every movement was an attitude of consecration and worship. Is that true today? Have we not permitted worldliness and materialism, the cares and the frettings of the world to come in until we have lost the idea of worship? How many of us are here tonight worshiping God? You don't have to have a preacher to worship. Every motion of the body should indicate the attitude of the soul. They were in the condition of worship and in the practice of worship. What was the next step?

Second, a program of daily Bible reading and study. You cannot tell the world about the plan of salvation if you don't know it. You must know it experimentally. All the philosophers on earth, all the teachers the world has ever had on philosophy cannot impeach the testimony of one who stands up and says, I have experienced, I have handled, I have tasted, I have gone into with my whole being, the thing I am talking about. Robert Ingersoll, whose tongue was kindled by the fires of hell, may have hurled his sarcasm at the Bible, but, that humble, ignorant woman, who had been led by the hand of Christ, through the dark valley and up the mountain peak, when her baby's eyes were closed in death, knew more about God and the Trinity than all the infidels in the world ever knew. It was an experience knowledge.

I might tell a keen, trial lawyer that I did not believe John Smith fired the fatal shot. But, Bill Brown swears: "I was standing by, I heard the shot fired, I saw the smoke, I smelt the powder, I saw the man fall, I picked him up, I put my finger in the bullet hole, I listened to the last gurgle of his heart, I caught the last whisper as he died, I saw him killed by the murderer." What would the jury say? What would this lawyer say as he met the jury? "Gentlemen, you cannot impeach the eyewitness." Yet, you are going around the country talking about evangelizing the country, teaching a Sunday School class, or, leading men to Christ, and you don't know anything about it experimentally. You ought to eat the

Bible, digest it; assimilate it; make it the moral bone and sinew of your whole life. That is what Christ says about it.

A little peanut stands up and talks about the Bible being in part an allegory. Of course, it is an allegory to him. He is an allegory unto himself. Why does he not write one equal to it? The idea of every line of the Bible dripping with His blood being an allegory. You ought to know what you are talking about experimentally. Quit preaching if there is something the matter with your head until your heart is fixed. You are decaying in one place or the other. You are dying with internal decay. You are badly diseased. The early church did what? It knew the Bible and talked about it. One of the most beautiful things about the Korean people is they are required to do the Bible. A man says he has accepted Christ and is a Christian. He is required to do the Bible. That is, he must go out and evangelize somebody. Recently a man came up, he was living a godly life, a consecrated Christian. Externally, he was one of the finest men in the community. One of the elders asked this question: "Do you know the Bible?" He replied, "I know it, I love it." "Have you brought your boy to Christ?" "No." "Well, you cannot be admitted into this church until you evangelize some one." Some people think they have done the church a favor by coming into it. God does not need such. You think you have done the church an honor by coming into it. The church does not need you, but you need the church, and it is your greatest earthly need after you become regenerated.

The next part of the program. What is it? Third, daily domestic evangelism. They went about breaking bread, communicating with each other. If I had had an opportunity of saying this to you, I would ask you not to say Acts of the Apostles, but, say the Acts of the Holy Ghost through the Apostles. They went from house to house preaching Christ. What a need there is in this country for domestic religion. I believe the Scriptures with the help of a Christian wife can bring an unbelieving husband to the foot of the cross.

If you spend six days at the whist club, what will be your influence? You cannot bring your boy to Christ when you kiss him goodbye and don't see him until the next day. You cannot bring your cook to Christ if, when the coffee is not hot, you lose your temper. You must live a sympathetic, domestic Christianity before that servant every day in the week.

The early church had Christianity in the home. Christian hospitality is just as much a grace as Christian benevolence. If you go into the average home and want to catechise the family, they are busy. The husband is down town chasing the dollar. The wife is dressing for the next party, the girl has just gone out, and the little

baby cannot understand it. Whose business is it to reach that group? You have made it impossible for the minister to reach them. Then, it is the business of those in the home, the father and mother, to have all the members of the family at the family altar every morning. Where is the family altar in American homes today? Ninety-two per cent. of the American homes are without family altars. Eight per cent. of American homes make a pretense of having a family altar. No wonder you have anarchists. No wonder you have men and women who rail at the government and snarl at the church and break every statute they can find. You cannot make a law-abiding citizen in a home where Christianity is not taught.

Fourth, you ministers are going to say they went from house to house to break bread. Grant it for the sake of argument. Then, elders and vestrymen ought to have more private communions in homes. In every congregation represented there is a certain percentage of invalids and "shut-ins." Did you carry the communion to them at the last communion service? The only touch of a sweet communion and the only evidence that you had added them to your prayers would perhaps be at such a communion service. I say it means more than that. It means the Christian hospitality at the table. We have given up the old-fashioned dinner to the "hand out." You go to a pink tea and they give you a plate of green ice cream and a cup of tea. But, the old-fashioned dining table, with the old-fashioned meal with the blessings, the prayer and the reading of the Scriptures was a part of the Holy Ghost's program in the early Christian church. Is it in vogue today? But let us go on.

Fifth, the program was one of incessant prayer. I do not want to argue about it. Let me talk to you about it for a minute. My precious friends, young ministers, I have no right to talk to men older than myself, the weakness of our pulpits and the weakness of our church officers and the weakness of our churches is in the lack of prayer. Now, listen. I have experienced it; I have passed through it and I have seen it. The prayer that is prayed in the presence of Christ, through the Holy Spirit, God cannot fail to answer. Such prayers can close the gates of hell and hold open the doors of heaven, they can send from earth to the throne the prodigal son over whom you have wept for years. I don't care what your problem in your church is, it may be as big as a mountain, but prayer will make it as level as the walk on which you came to this building. I don't care how deep your abyss of sorrow is, God will fill it up till the hills will kiss the plains and glory and progress will be the result.

I have seen the hand of nature turned back in answer to prayer. I have seen death relinquish its grip on a little child. I remember

being asked to pray for a child who four physicians said would die. The parents said, "Pray that our child will not die." I said to them, "I will not pray until you are perfectly willing to say, "Lord, we do not ask Thee to save the child, to bring him back to relieve our sorrow, to prevent our grief or to satisfy our selfish parental love, but, if in bringing him back Thy will can be met and he can be used for the advancement of Thy Kingdom, then, Lord, bring him back. Otherwise, Thy will be done." As we sat there and prayed by the side of that dying child, the fever left and the crisis passed. That boy is studying for the ministry tonight.

Don't you tell me you can't pray a condition through. Don't you tell me you can't pray anything through. You cannot pump up a revival. One of the greatest mistakes is to think a revival will come of itself. You cannot hang up the banners and ring the bells and say, "Now, begin, revival." You cannot pump up a revival, but, you can pray one down. The tongues came down. The Holy Ghost was inaugurated and in the church He abides and is ready to unfold to the church, its possibilities and powers and add to it those whom God has saved.

Now, we have the prayer, the consecration, the Bible reading and all the preparation necessary. What is next? The acceptation. I don't know whether there are any sinners in this room, but, before we came we prayed that some one might be saved. I want you to pray that somebody may be lifted from the pits of hell to the heights of faith in Christ. You are fighting a gigantic battle with sin. Why do you preach on Sunday? Just have so many pieces to recite? Is that the reason you preach? Do you come on Sunday morning, have a beautiful preliminary service, and, then recite your little piece, sit down and fold your arms and say, "I have done my best." No.

What is my relationship to the congregation? I know it is steeped in sin. I come to it to make it confess sin, and, ask it to accept Christ. I expect results. Why do I go fishing? Put a nice bait on the hook and in the stream I throw it. What am I doing? Playing with the waves and the water? What am I doing? Bathing my feet in the crystal drops that come from yonder snowclad mountain? No, I am trying to catch fish. When I have caught one, do I leave it in the water? No, I bring it out. Let us pray and expect enough fish to break the net.

I am not criticising you ministers, I am talking about the Holy Ghost's program. Once every three months you take people into the church. Where did you get that rule? Will you tell me? Where did you get it? You didn't get it out of the Bible. That rule is one of the wonderful flights of your scintillating intellect. The Holy Ghost adds to the church daily, not on every communion service. The great

Presbyterian church received only 55,000 on confession of faith last year. That is a disgrace. We ought to have received 500,000 on confession of faith and if preachers and elders and members had been working according to the Holy Ghost's program, we would have received that many.

Grant, for the sake of argument, that you preach a sermon and a man confesses Christ. If this is in February you put him on the limb of probation and there he hangs until the first Sunday in April, the next communion. Think of it. Elders, go home and revise your way of receiving members into the church, and, follow the Holy Ghost's program and you will get the result you expect. I am not putting the responsibility upon the ministers. I am going to put it upon the men and women. He added to the church, not to the preachers. How did he do it? The church was in prayer. The church was studying the Bible. The church was visiting. The church was doing personal work. The church was receiving results. In a state of revival all the time. You know we play at the business. It is the church's business to do personal work, and, then God saves through Jesus Christ, and the Holy Ghost baptizes them into the body of Christ.

Now, just a word about the responsibility that rests upon you. It is the greatest responsibility that could be put upon you, my precious friends. Oh, how my heart aches when I come in contact with a consecrated man or woman who is trying to live up to and discharge such duties. The other day, I talked to a consecrated Christian elder, who had just come into the consciousness of the Holy Ghost's program, who had just come into the consciousness of the daily additions and increases to the church. He went down to his office the next morning and said to his bookkeeper, "Charlie, how long have you been in my service?" "Twelve years," answered Charlie. "Do you think I am a Christian?" "Yes, I have absolute confidence in you." "Are you a Christian?" "No, sir, I am not." "Why are you not? "I have been waiting, Mr. Brown, for you to speak to me about it. I have come into this office morning after morning, with my heart heavy and especially on Monday mornings, coming from the religious services of the previous day, I have hoped, I have longed for you to call me into your private office and speak to me." "I am sorry, Charlie, I have never spoken of it before," and, the two knelt in prayer. "Oh, how hungry I am to have a man I trust and a man in whom I have implicit confidence tell me something about his experimental knowledge of Jesus." And that great big-hearted elder said, "Will you forgive me, Charlie, and let me ask God to forgive me, and will you pray for me and at the same time ask God to forgive me for my neglect of you?" He said, he prayed,

"God, I have been living a secret Christian life and I have not talked to Charlie or my children or in my home about Jesus. Will you forgive me? This precious boy might have slipped away from me, but, you have kept him. Will you save him now?" And, when they arose, employer and employe clasped each other. It is your duty, precious mother, sweet, tender wife, it is your duty.

I talked to a man the other day who said, "I would give a world, if I had it to give, if my wife would come, get down by my side and pray for me. She doesn't seem to think that I ought to have her prayers."

Precious women, your husband's hearts are breaking tonight for that loving demonstration of your evangelistic fire and interest in their souls. Oh, this is the program of the Holy Ghost. "And to the church He added daily such as were saved."

WHO IS MY BROTHER?

REV. GEORGE R. STUART, CLEVELAND, TENN.

I am going to speak to you tonight on the question, "Who Is My Brother?" Every great leader in moral reform or in civic matters in the past ten years has said something about the growing brotherhood spirit of the world. Gladstone, the great, brilliant, English statesman, said, "I see a strange spirit of brotherhood pervading the whole world." Tolstoi, the great Russian moralist, said, "I see a great brotherhood spirit moving in the world," so with every other great moral teacher or great reformer, they have either written it or spoken it—a brotherhood spirit spreading in the world. The demonstration of this brotherhood spirit is everywhere manifest in these later years. The wonderful hospitals for the poor, our unfortunate brother; the little block of ice we see dropped at the door of the poor family in Chicago and other cities, the little bottle of milk, free of charge for the sick baby; the orphan asylums, the blind asylums, the little parks set apart in the great cities as a playground for the poor children who cannot go out to the parks and amusements far away; thousands of these little demonstrations have appeared as we have never seen them before. A few years ago the Masons and Odd Fellows were the solitary brotherhoods almost in this country acting under a great organized brotherhood work. Now, we have the Knights of Pythias, Woodmen of the World, and Elks, and Owls and I think the Buzzards will be organized. The whole world organized into brotherhood. There is the Brotherhood of Electrical Engineers, a Brotherhood of Firemen, of Motormen, of Street Railway Conductors, Barbers, Tinners, Carpenters. and everything under the sun. Every man here belongs to some brotherhood and every sister belongs to some sisterhood. Nearly every one of you officers is something. I want to say to you that there is not a single principle in any secular brotherhood ever organized on earth that has a single thing in it worth holding to that they did not get it out of our Bible and religion. I can take this Bible and pull it out of Masonry and it will fall to the earth like this building will fall down if I pull the pillars down. If you would pull the principles of our Bible out of the organized brotherhoods in the world there is nothing left for you to hold to five minutes. A fellow said to me, "Why, the Elks are a mighty good thing. An Elk would not let his wife or daughter or sister be insulted." I said to him, "Do you have to join the Elks to

get all that?" "I will tell you another thing, an Elk would not allow another Elk to suffer for anything." You don't have to be an Elk to do that, do you? The brotherhood of the world do it everywhere. I never lecture in a town hardly and close my lecture that they do not gather around me and press my knuckles, feel my wrist and feel over me to see what I am. I don't know what they all belong to, they are feeling of me mightily. You never find Christian people trying to find out much. A Mason and Christian met in a town and one of them said, "Do you belong to anything?" He said, "I am a Christian, I belong to church. Do you belong to anything?" "I am a Mason." Now, lets see if we can get anything; you pull your church crowd and I will pull my Mason crowd. They met later. The church man said, "They laughed at me, what did you get?" "I got all I needed." Is that a sign that Masonry is better than Christianity? No, they can tell their crowd a little better than we can tell ours. They have a grip and pass-words and select their crowds. We take whatever comes. And do you know the thing about which our Christian churches kick more than anything else is its chief glory? Do you know what that is? You have hypocrites in your church. And the world loves to point its finger at us and say, you have hypocrites. I think that is the glory of the church of God. You wonder how that is, don't you? I will tell you. The fellows they call hypocrites are weak people, as Bill Hill says, hereditary weak. Their father and mother before them were weak people and they cannot stand it. They are these in-and-outy, and some of them have been in and out so much they have the hole slick and cannot stay in. They are the fellows you call hypocrites; they are the fellows we need to stick to above every other class of people in the world.

I shall never forget my first pastorate. I was raised a Presbyterian and am a Presbyterian crust and Methodist filling. What the Presbyterians lack in spiritual power they make up in decency. I took my first pastorate and my Presbyterian stock was in me and I said, I shall have a clean church. I will not let them have hypocrites in the church, and I had in my church a man who would get drunk about once every year or two. He was a good man. He would pray in prayer meeting, was a liberal giver, was good in his home, was an all-around good man, but the poor fellow would slip and fall down about once every year or two. I said he had better not fall down while I am pastor. I called my committee together and I said he goes out. One old fellow got up and said, "He is a real good man; he is liberal, he is faithful at the prayer meeting; he always comes to Sunday School, there cannot a human being on earth say a word against him, except that one thing. Cannot we bear with him?" "Get him out! Get him out. Clean up the church." We got him out. The

next week I met his old mother on the street, a very unfortunate person to meet under the circumstances. She dropped her forefinger in my face and I saw it was loaded. "You turned my precious boy out of your church, but that boy's father drank liquor, and his grandfather, and he has fought battles that nobody but God and his mother have known about. They have gone home to heaven, but you have turned my precious boy out and he will be lost and I will meet you at the judgment and tell God you are to blame for it." Bless your heart she set me on fire. I thought of every beautiful thing that Jesus did on earth. I thought of the time they rebuked that poor trembling woman in His presence. Jesus said, let the fellow who is innocent throw the first stone. They left the woman in the presence of the Savior. No one worthy of condemning thee? Neither will I. Go and sin no more. I thought of the time that He sat down with the publicans and sinners and they criticised Him for eating with sinners. I said, "O Lord, if you will let me live I will undo what I have done. I have made a great blunder." I prayed about it and cried about it all night. The next morning I went to see him and I said to him, "I am your brother, come back into the church," and I took him back into the church and I saw him live and die a Christian man and I believe he went home to heaven.

We are no black-balling institution, thank God we are not. We are the household of faith. That is what we are, a household. I was in a home the other day that had four children. Two beautiful boys just the age to be beautiful, just before they get to be handsome, and one beautiful girl, and one little girl was totally blind. The eye-balls had perished away and she snapped those little lids down over those empty sockets and really looked hideous. Did they throw her out? No, they did not. If little Emma wanted anything every hand in the house was lifted to wait on her. Every hand in the house was lifted to lead her. She was the weak member of the family. She was the one that needed it and if there ever was a time when the church of God ought to shine most brilliantly it is when you are leading the weak ones. Every once in a while you hear some one say, I would join the church if there were no hypocrites in it. He is the biggest hypocrite of all. He cannot join an organization that has weak people in it. I wonder what he belongs to? Is he a banker? Let him go to Canada and learn of some of his hypocrite friends up there. Is he a merchant? Let him learn of those fellows who had a deceiver appointed, as the darky said, and most of their property tied up in their wives' skirts. Is he a lawyer? Let him learn of some of those little shysters that will do anything in the world for five dollars. Is he a farmer? Let him learn of those top ground scratchers who have ruined the ground for the next generation. What are you, good fellow? I am a lawyer

but I don't pay any attention to these little shysters. You talk like a sensible man. I am a doctor, and speak of my honored profession and know what I am doing. I am a banker and pay no attention to the fellows that have misused the funds of other people. My bank stands as solid as the Rock of Gibraltar. Why don't you talk that way about the church? I think one of the smartest things that Sam Jones ever said was that a hypocrite cannot be in your way unless he is ahead of you, unless you want to pick up something. And if a hypocrite is in your way it is time to step back. If there is a hypocrite, he is the lowest, meanest, contemptible little thing that ever got into the church, and how can he be in the way of a big man?

I want to give you my picture of a hypocrite. It is evening, the lights are burning in his home, the meal is ready for him, the rocking chair on the porch is waiting, he is heading homeward. He is stopped. That is your meal on that table? Yes. Your rocking chair waiting for you? Yes. Those your lights burning? Yes. Why don't you hasten home? He says there is an ant in my way. He said what? There is an ant, don't you see it. There I have been walking all my life, step over it and go home. That is one of those fellows with a hypocrite in the way. Yonder is heaven, the home of the blessed and loved ones are there, lights are waiting, God's welcome is waiting. Why don't you go home? There is a hypocrite in my way. They are our weak ones, we need to take care of them. They are the glory of our church. The church of God is no black-balling institution. We are a household taking our brothers and sisters home to God, and if you have a weak member never give him up but carry him home to God.

But we have no passwords. We cannot tell each other. An old tramp came to John Fish and said, "I understand you are a Methodist, I am a Methodist, I want a quarter." John said, "You have worn your trousers out at the knees, that is a mighty good Methodist sign," and he turned him around to look at him and said, "Your breeches are much worn, that is another good sign you have been backsliding; I presume you are a Methodist, here is a quarter." You cannot tell them all that way now; the Methodists have got so they dress nearly as well the Presbyterians and Episcopalians. But in my heart I wish we could tell each other.

Some years ago they had an Epworth League National Convention at Detroit. After the convention met my son said, "Father, there is an excursion to Niagara Falls, let us go." You know preacher's children cannot do everything in the world. I said, "I don't know son, I will examine the family exchequer." I saw we had money enough and I said we would go. We started across the lake, the great ship loaded with people. My son left my side for about an hour. He came

back and said, "Father, I have had the nicest time since I left here." I said, "How did you have it?" He said, "I was looking at the old steamer plow through the waves and I had on my fraternity badge and a fellow came up and said, "Hello, brother," and I looked over and he had on the same kind of badge, we found out each other and I felt like I had met a brother, and we have had the nicest time. It pays to belong to these college and university fraternities." I said, "There are three hundred Methodists on board this vessel, didn't any of them pat you on the shoulder and say, "Hello, brother?" You cannot tell them.

I was to lecture in a town some time ago and when I arrived and walked up to the hotel register the clerk said, there is a note here for you. Now, I wondered who knew me. One of the greatest blessings that God can bestow upon the preacher is to make him homely and there is a heap more in that than you think. I said, "What is this?" I opened the note in his presence and it was signed by twenty young ladies, and they desired to entertain me from six to seven before the lecture, at the home of Mrs. So and So, and for me to please phone so and so. I said, "What does this mean, twenty young ladies going to entertain me and I never saw one of them before. I don't know what it means." The clerk said they were the finest young ladies in the town. I went to the telephone and said that I had just received the note and would be glad to be present at six o'clock. I went over and was introduced to the finest company I ever saw. They had a musical entertainment and finally I looked at my watch and said, "My watch is wrong, but I will have to go. Before I go I should like to ask what this means. It has not happened in any city in America." They said they thought perhaps I would like to know and that Miss So and So had been delegated to give me the information. She said, "Your daughter is the national treasurer of our sorority, and we did this for you in her honor." I said, "When did ever the church people do anything for me because I belonged to the church of God." Mr. William J. Bryan and I traveled together once in the interest of this great institution, and we were in a hotel where we roomed and talked together, and when we got off the train the Democrats met Mr. Bryan but the Christians did not meet me.

I asked you where this great spirit of brotherhood comes from. I will tell you. When Christ hung on Calvary He struck the keynote. "As I have loved you so love ye one another." It came out of the heart of Christ. There ought not to have been a brotherhood organized on earth, and every one of them got up where we laid down and if we had not laid down they would not have got up. I am sorry we laid down. Christianity ought to have covered the field and there ought

not to have been a Christian territory where a secular organization could have formed a brotherhood. If any widows and orphans are to be taken care of, the brotherhoods do it, and Christianity is asked to leave her own work and throw it over to secular brotherhoods. They have their wines and their drinks and their roads to hell walking over our Christian brotherhood. As I got on the train in my own town some time ago at Cleveland, Tenn., as I stepped into the coach I saw an ordinary looking man and his wife sitting together. The woman held a little baby in her arms. The tears were running from their sad faces. I said, Hello, there is trouble here. I walked up to the seat and laid my hand on the end of it and said, "Brother, the tears on your face tell me there is trouble. I live here. If you are in trouble, I am your brother, tell me about it." He looked up and said, "My little baby is dying in its mother's arms and we have no medicine, and we don't know anybody, and we don't know what to do." I said, "I will find you a doctor on the train." I hurried through the train and found a doctor. He laid his hands on the child's head. He said it was already dead. I stepped over to some men and said, "There is a little dead baby in that woman's arms and she don't know it is dead. She is a stranger." The conductor came along and turned the seat and they laid the little baby out. I said, "Brother, have you got money enough to meet this emergency?" He said he had not; that they had just started west and that he did not have money enough to stop and bury the child. I said, "I am your brother, don't worry; and I laid a bill down and I went through the train and told the story and said, just put your money down," and it just rained down. I was getting along finely. Presently a man came along and said, "Excuse me, sir, are you raising money for the gentleman? You need not give yourself any further trouble; I have just examined him and I find he is a Mason. I have just telegraphed to the lodge at Chattanooga, and he will get all the money he needs. You need not do anything further." I said to myself, by what authority does a Mason go up to the preacher of the church of God and order him back and say, give yourself no further trouble? Why could not I have a hearse meet the train? Why cannot Christians do the work of Jesus Christ on earth like they ought to do it? I am not talking to you Masons and Odd Fellows. I am just talking to our crowd. We have no grip, no password, no sign and cannot tell each other. Don't know each other. Last Sunday I was in a strange town and I stepped into the Methodist church. Somebody recognized me and told the preacher, and he came down and said he wanted me to preach for him that day. I asked him if he really needed me. He said he did and so I preached and they came forward and shook hands with me and I walked out and went to the hotel for my dinner and there was but one word said

about it. One man said, "It looks pretty bad to see you go to the hotel for your dinner." I said, "Well, I guess that is my place." Brethren, if that had been myself, I would have asked the preacher home with me and said, "This is all I have got." I would not have cared if I had never had a cook on earth, he could live one day on what I live on all the time. He could feast on love. Christian hospitality is nearly dead in this country.

I am going to give you the grip tonight, I am going to give you the password. I am going to initiate you into the greatest brotherhood you ever saw. You know the nerve to the eye is eighty times bigger than the other nerve that carries stuff to the brain; and that is the reason you see so much, and you can see a picture eighty times as quick as you can see an argument. Christ knew that. I was sitting in a railroad station some time ago in the winter; I got up early in the morning; there was a little fire burning there and I stood very close to it. I had not been sitting there very long until an old woman came in. She had on that old alpaca dress and the queerest little hat, I am sorry they ever got any bigger. A wrinkled face; a good face. And she sat down and put her wrinkled hands out to the fire. She just had things in a budget. My mother was living then and I have never seen old wrinkled hands lifted up but what I think of her, and as she reached her old wrinkled hands out I wished I had a star for all the kind deeds those old hands had done. And as I was sitting there thinking of this, when a lady came in and sat down and looked at the little old woman, picked up her little grip and walked out. I said to myself, you need not be so "biggity." I expect the Heavenly Father loves her as much as He loves you. We have all got poor kin. You know the world goes up and down like a big road. People get rich and spoil their children and the grandchildren get rid of it. If you don't come from poor folks you head toward them. I was preaching in North Carolina some time ago and they rode up in their automobiles and with their fine breastpins and diamonds, putting on airs, and I thought I could tree their granddaddies up a persimmon tree where they hung with their bare feet. Of all the contempt I have in the world it is the contempt for folks putting on airs because they have money. Don't get "biggity." I didn't say it to her, she was gone. And while I was talking to myself directly she came back again with her little grip and in her left hand was a tray on which was a smoking cup of coffee and a sandwich, and she walked up to this cold, shivering, old woman and said, "Mother, it is a pretty cold day and you are so cold, would this cup of coffee refresh you?" "Why, honey, do you know me?" "No, mother, I don't know you, only you are cold and remind me of my mother, and this coffee will perhaps refresh you." "Why, honey, I left home before breakfast and I have not had any

breakfast and that is what makes me so nervous. I was needing my coffee, and, honey, you could not have done me a greater favor." She drank the cup of coffee and when she set the cup back on the tray she looked up and smiled and said, "Honey, I don't know who you are, but I know you are a Christian." There is the password. Church, where did you get your password? I got it from the Master of our brotherhood, Jesus Christ, our Lord, "By their deeds shall ye know them." That is the Christian's word. By their deeds shall ye know them, and I want to tell you there are no deeds like Christian deeds; and out of the life of Christ and out of the heart of Jesus Christ sprang every beautiful deed on the earth.

I guess I have told this little story before. I don't know whether I am lecturing on an old subject or not, but it illustrates a different thing. I was on the train coming home from Texas some time ago and I got tired of the train, and got tired of the Pullman and I got out to the second class coach, and just as I sat down a young man walked into the coach carrying a baby. Just like a man carrying a baby, like he was afraid he would break it. He sat down right behind me, and just as he sat down his coat caught on the edge of the train seat and lifted it up and a milk bottle fell out of his pocket and broke to pieces. I thought I would say something and I thought I would use humor to relieve embarrassment. I said, "The old lady will get you now" and he didn't smile. I saw that I had said the wrong thing. It is awful bad to say the wrong thing. You say it some times when you don't mean to say it. I said to myself, that man's wife is dead and he has a little baby in his arms. I said, "Brother, I meant simply by that little bit of humor to relieve the situation a little. I fear your good wife is not with you. May I ask if you have lost her." "I have just left her in the hospital, and I have been trying to get the baby home." I said he had not made such a blunder. There is a bottle on this car somewhere. I am the father of four children and I will have your milk bottle fixed in five minutes. I stepped in the second coach and said to a man, "Have you got a bottle?" He said, "No, sir, I am as dry as a fish." I said, "I don't want anything to drink, I just wanted an empty bottle." I asked another fellow and he answered me very much the same way. I started back to the coach and a boy came in selling candy and such things and he had a little glass pistol filled with candy. I bought this and unscrewed the top of it, two little boys were on the train watching the telegraph poles run the other way. I emptied the candy in their lap. Don't forget to notice, boys and girls. Then I hunted up the porter. I said, "Porter, are you married?" and he said he was; I asked him if he had any children and he said he had. I said "Heat up that water and let us fill up this milk bottle." He said, "Do you know how much of this to put in, we

may make that poor little child sick." I went back through the coach and saw a woman with a little white ribbon bow pinned on her dress (do you know I want a little white ribbon pinned on Old Glory some of these days and I should not be surprised if it were). I stepped back to that woman and I said, "Sister, excuse me, but that little white ribbon on your dress tells me that you want to help humanity, will you help me?" "I am sure that is in my heart." "Can you fix a milk bottle?" "I have just come from my daughter's home where I have been doing nothing but fix milk bottles. I have been wanting to fix one all morning. I said, "My name is George Stuart." She said, "The evangelist, George Stuart?" and I said, "That is my name." She said, "What a pleasure it is to meet you, is it not glorious that a little baby brings us together." The porter had everything ready and she fixed that milk and tasted of it to see that it was exactly right. And then she took the rubber and put it on that pistol and handed it back to me, and said, "It doesn't look like a milk bottle but tell him a grandmother fixed it." I said, "Here, brother, it is all right, a grandmother fixed it, you need not be afraid." He took it and smiled and cried together, and then he reached up his hand and took mine and tears came running out of his eyes like school boys at recess, and he gripped my hand. He could not speak for ever so long and after a while he said, "I don't know your name, but I know you are a Christian gentleman." I gripped his hand and said, "Oh, brother, if we could just tell each other the world round, how sweet it would be." By their deeds shall ye know them.

But I know you belong to the brotherhood of God, for I have got the grip and the password without sticking my finger to your wrist. A lady said to the servant, "Go down to the train and meet your Master." He said, "Madam, I am a new servant and don't know my master." She said, "If you see a gentleman helping somebody, walk up to him and ask him his name. It is likely to be your master." The servant went down to the train and the people got off. Did you ever see Christian people getting off a train; did you ever see them getting the front seats for their friends. Did you ever see Christians enter an aditorium where there were choice seats. But, brethren of the church of the living God, how we ought to prefer one another. How sweet it would be if we would given one another preference. It is big I and little you, all the way through, with me but not with you, of course. You know I am not practicing religion, I am preaching. I go out and think and pray and say, O God, help me to live the gospel I preach. You know the hardest place a man can preach is when his family are present. Oh, for a religion that will go with your family, that will go with your neighbors and will go with the folks that know you best. I wish I could preach that way. Directly he saw a man

with three or four grips on his arm and he heard him say, "I hope you will get along well the rest of your journey." The servant stepped up to him and said, "Is your name so and so," and he said it is. "I am your new servant." Let us get the password. Let us establish the brotherhood of Christianity in this old world as it ought to be established. By their deeds shall ye know them. You are a living epistle known and read of all men. Two darkies met down south and one said, "Bill, can you read writin'?" "No," said Bill, "I can't even read readin'." If you will write plain enough we will read it.

I am going to close this talk with an illustration I may have used before. I would like to have a little flower. Anybody got a little blossom of any kind. This is a beautiful little flower; it is the flower of human happiness. Do you know it people? Here is a red one, but here is a little white flower, the flower of human happiness. Are you happy, brother, sister, are you happy? We are looking for human happiness; it has been a long time and still I search for it. Where is happiness, is everybody here looking for happiness? Let us get money. Money, money, money and nothing shall bother you until you get it. Wait till you get it and then you are there. You cannot be happy with money. It is not honor. I stood before a man in my state that ran for congress and was elected, for senator and was elected. I stood in his office one day and said, "Bob, you have had more political honors than any man that ever lived in America. Answer me, are you happy?" Tears gathered in his eyes and he said, "George, I would to God I could get out of the whole business and go back to Happy Valley and sit on the bank of the river and hear her ripple." Social honor! Where is human happiness? I wish I could find it. I believe it is over there. Hello, what is this I find. It is awful sharp, what a ragged thing it is. It is your brother's burden. Pick it up. I am looking for happiness, I am not hunting money. People are always annoying me for my money. An old fellow said, "My wife is always asking for money." "What does she do with all the money you give her?" he was asked. "I never give her none." They just hold on to it. That is your brother's burden. I have not time to fool with my brother's burden. Christ says, "Bear ye one another's burdens." It is God's call. Pick up your brother's burden. I am hunting happiness; where is happiness. Everywhere I go I run up on this old burden. Give up everything you have and turn yourself loose on your brother's burden and see how it will work. God says do it. You have hunted for happiness and cannot find it anywhere. I will pick up this burden. I will take it up for an hour. I will relieve that poor fellow today. I will divide with him. Oh, what is that? That is the flower of human kindness, and I found it beneath my brother's burden and God hid it there, and that is the only place you can find it.

THE CHRISTIAN'S FAITH SCIENTIFIC

BY REV. HOWARD AGNEW JOHNSTON, D. D.
Pastor First Presbyterian Church, Stamford, Conn.

We live in a scientific age. It is rightly called scientific because the scientific method obtains in the thinking world. Whenever anything is said to be scientific, it is supposed that one will stop and look at it a second time. I here and now make the assertion that the faith of the Christian is thoroughly scientific, and I shall attempt to demonstrate that statement at this time.

Let us first of all specify the character of the scientific method. Every fact in the range of human knowledge is touched by a mystery which no man fully comprehends; the growth of a blade of grass, the circulation of the blood, plain, simple, unescapable facts, are touched by mysteries that baffle human knowledge. On the other hand, there is no mystery so inscrutable to the human mind but what you will find touching it at some point a plain, simple fact. Now there are two ways of approaching the study of anything. The first is to recognize the fact, to accept the fact, to make the most of the fact, to push along the line of the fact until you come to the mystery which touches it, which you will always do sooner or later; and then never deny the fact because the mystery touches it, but continuing to make the most of the fact, push the mystery further back. This is the scientific method. All progress that has ever been made in the realm of human knowledge has been made by this method.

But there is another way of approaching the study of anything; that is, to approach it on the side of its mystery, refusing to accept the fact until the mystery is solved. That method is hopeless; nay, it is not honest, for any man who pretends to desire the truth must accept all of the fact that is evident.

It follows as corollary to the foregoing that we may be certain of a fact, without being able to explain. For example, here is the great fact of electricity. We know of this fact in the realm of experience. We possess its light, its heat, its power, but no man comprehends electricity. It still baffles Edison and Tesla and Marconi. The certainty of experience rests in the consciousness of the fact, not in the ability to explain it. Here are two men walking along the highway, both very thirsty. They come to a spring, and a man will say to them:

"If you will take a drink of this water it will quench your thirst." They ask him how he knows this. He replies that he has tried it and proved its truth. One of these men is so thirsty that he is much more anxious to quench his thirst than to satisfy his curiosity about mysteries. So he quickly takes a drink of the water and his thirst is quenched, and he knows it. The other man hesitates and says, "You tell me this water will quench thirst; I could not believe a statement like that until I understand several things about it. I must know where this water came from, where it is going; I must understand the chemical constituents of this fluid; I must understand how it is that a drink of water will work on secretive glands and quench thirst." Now it is all very well to understand the geography and the chemistry and the physiology of a drink of water, but if you knew all that the books tell you about it and never took a drink, you would never have the certainty of the experience which comes with the consciousness of the fact.

Now the greatest fact in the world is life; the greatest mystery in the world is life, and the greatest life in the world is Christ. What now will you do with the fact of Christ, even though the mystery of Christ touches the fact? If you be scientific, if you be a lover of truth, if you be honest, you must accept the fact of Christ and make the most of the fact and thus push the mystery further back.

We must emphasize the fact that the human mind is finite, limited. I can only reach to the end of my finger; I might wish to reach to the moon; and there are still some babies growing old who cry because they cannot reach the moon. But I can only reach to the end of my intellectual finger, and I must recognize my finite limitations. You cannot imagine the end of space; if you were to try to think of a point out there as the end of space you could immediately think of yourself as beginning there and going further on. Nor can you imagine the infinitesimal. Science defines for us the atom as being an invisible, indivisible particle of matter; that is to say, a particle of matter so small that you cannot see it and cannot cut it in two; but you cannot imagine anything so small but what you could cut it in two and it would be just half as big.

Thus the human mind is hung up in its limitations between the infinite and the infinitesimal. That is to say, we are compelled to supplement knowledge with faith. Even physical science must take the atom of faith. It must make a start somewhere, and all the development of physical science involves gigantic faith. Here is the geologist, who tells us how many millions of years were required for the formation of this globe. When I went to college, some of them thought three millions of years were enough; but now there are some who talk about two hundred millions of years. Nobody knows; it is a

matter of faith. An intelligent faith is a conviction, a belief, based upon certain data in the realm of experience or experimentation, and the geologist has in mind certain data as the basis for his calculation, which leads to his belief about the time required to form the globe. But it is a matter of faith. True, it is a scientific faith, a reasonable faith; nevertheless, it is not a matter of demonstrated knowledge but of faith.

Here is the astronomer, who tells us that light travels at the rate of one hundred and ninety-six thousand miles a second, and at that rate it requires twenty-nine years for the light of the North Star to reach the globe. Nobody knows; nobody has had any personal knowledge as a result of any experience on this point. It is a matter of faith. True, it is scientific faith, based upon certain data, certain calculations, but it is a matter of faith. When I went to college they taught us that light traveled one hundred and eighty-five thousand miles a second. Now they think it travels one hundred and ninety-six thousand miles a second. They may believe something else by and by.

Then there is the physicist, who tells us how many tons of copper it will take to condense a cubic foot of ether a fraction of an inch. Nobody knows, no one ever tried it; in fact, some great scientists tell us there is no such thing as ether. Of course I am speaking of what is called luminiferous ether. The belief about it is based upon certain facts, so that is a justifiable faith, a scientific faith; but it is a matter of faith.

Now suppose a man, say such a man as William E. Gladstone, who was called the greatest citizen of the world of the nineteenth century; a man who was described by Lord Salisbury, his successor as prime minister of Great Britain, as being great in statesmanship, in scholarship, great in finance, but greatest of all as a Christian—suppose this man were to come and stand beside the geologist and the astronomer and the physicist, and should say, "I, too, believe something; I believe some things about Jesus Christ, and my faith is based upon the most real experience in the range of my human consciousness. I know that the power of the life and teaching of Jesus Christ has been the greatest transforming power that has ever touched my life. And I believe that Jesus Christ is worthy of the fullest allegiance of my life." What now will you say of this man's faith as compared to the faith of the scientists by whom he stands? Why, you must say that since the just demand of science requires experience as the basis of faith, and since the most real experience that a man can have is that of his inmost consciousness, therefore, the faith of Gladstone, the faith of any Christian based thus upon the most real experience of which a man is capable must be the most scientific faith of all.

Now I wish to give you a story of a most remarkable experience which illustrates several of the points which I have suggested. It is the story of the experience of Prof. George J. Romanes, professor of biology in the University of Cambridge, the greatest Darwinian after Darwin, and the editor of the magazine entitled Nature. In his earlier life Prof. Romanes published a little book anonymously entitled, "A Candid Examination of Theism by Physicus." In that little book he declared it to be impossible for him to believe in the existence of God or the immortality of the soul, because he could not demonstrate the reasonableness of these beliefs to his own intellectual satisfaction. But he was a candid seeker after truth, and at the time that he made this announcement he frankly stated that he was not happy in his position; that instead of the God of the universe, in whom he had believed as a boy, there seemed now nothing but a great big empty hole; and, therefore, he was constantly seeking light upon this problem.

One day as he was studying a little piece of life under the microscope he suddenly paused. The conviction took hold upon him that there was some sort of intelligence back of the physical forces in this piece of life; and he asked himself this question: "Since science demands experience as the basis of all human belief, is there not somewhere within the range of experience some evidence of an intelligent power directing physical forces?" Immediately he thought of the human will. I wish to lift up my hand; my hand goes up. I wish to walk out of this room, and my body walks out. What is it? It is the directing power of a self-conscious intelligence controlling physical forces." Then Romanes remembered a statement made by Alfred Russell Wallace, another great scientist of his generation. Wallace said: "The only knowledge that man posseses in the realm of human experience of any power to direct physical forces is his knowledge of the human will; and that the human will is of the nature of spirit."

Facing these facts honestly, and realizing the uniformity of law, the unity of nature and the solidarity of the universe of worlds, Romanes was compelled by science to recognize the fact that the directing, controlling power back of the physical forces in the universe must be a self-conscious intelligence of a nature akin to the human will.

Then Romanes awoke to a very important fact. He had been calling himself a scientific student of nature; but he suddenly realized that he had been neglecting the most important part of nature, namely, human nature. He had been studying nature below man, and man is the crown of all nature, and no man is scientific in his study of any subject who does not take all the facts into account or who neglects the most important part of his subject. This is the great

indictment to be brought against such a man as Herbert Spencer. With all his gigantic work, he has neglected certain great and fundamental facts in certain realms of human experience, and in so far he has not been scientific.

So Romanes began to study man, and the first fact about human nature that arrested his attention was the fact of the religious instinct in man. Now, science had taught this great biologist that whenever instinct is found in any form of life, that instinct always points to something outside of the creature which satisfies that in the creature which gave rise to the instinct. Therefore, science compelled Romanes to believe that the religious instinct in man points to something outside of the man which satisfies that in the man which gives rise to the religious instinct. And science compelled him to add to his conviction about the existence of the great being who controls the physical forces of the universe the further conviction that that being is of a religious nature. That is to say, science had compelled him to arrive at what we call a theistic belief. This was in the year 1890. At that time Romanes was carrying on in the magazine entitled, Nature, a great discussion with Alfred Russell Wallace about certain of the Darwinian problems. The man who was contributing the most important articles to that discussion was a humble Christian missionary then at Osaka, Japan, John T. Gulick. It is well known that the three Gulicks, the father and the two sons, all Christian missionaries, have contributed more to the scientific knowledge of the fauna and flora of the Pacific than any other three men.

In the month of April, 1890, Romanes prefaced an article by Gulick with this statement in substance: "I believe it to be my duty to say that in my judgment this man brings the most profound intellect of our time to this discussion of the Darwinian problems." Such was the verdict of the great biologist concerning the Christian missionary. On Christmas Day in that same year of 1890 Romanes was writing to Gulick about certain features of the discussion, and after finishing that part of his letter he said, in substance, this: "My dear friend, I have long wished to ask you a question. I have desired to ask it of you for two reasons: First, because I know that a man of your profound intellect would not believe anything without a good reason; second, because I know that a man of your moral character would not profess to believe anything without being sincere. Therefore, I desire to ask you how you can believe in Jesus Christ as the Savior of the world?" Gulick's answer to that letter is published in the magazine entitled Bibliotheca Sacra, published in Oberlin, O., for the month of April, 1896. Two points in that letter I wish to emphasize.

Gulick said: "I wish, first of all, my friend, to answer your ques-

tion from the standpoint of biology. You and I are both biologists. Now the science of biology recognizes a new type of life wherever it appears, because of the fact that it exerts an influence upon its environment different from that exerted by any other known type of life. Now I say to you that Jesus Christ is a new type of life in the world, and the science of biology must recognize this fact because the influence that he exerts upon any environment wherever he is known is different from that exerted by any other type of life in human history."

The second point that he emphasized was this: "I am afraid," he said, "that you have made the great mistake of supposing that the intellect is the only organ of evidence to the soul. But the intellect is not the only organ of evidence to the soul. The affections are an organ of evidence to the soul, especially in the realm of personal relationships; and the will is also an organ of evidence to the soul, especially in the realm of personal relationships."

Romanes afterwards tells us that the day he realized this fact was the greatest day of his life. He said, "I believe in the Copernican theory in astronomy because I can prove the reasonableness of that theory by a process in mathematics. But I know my mother loves me and I cannot prove that by logic. The affections are an organ of evidence to the soul in the realm of personal relationships." Then he said: "Many times I had read those words of Jesus, 'If any man willeth to do his will he shall know of the teaching whether it be of God,' and I had considered those words silly. But I discovered that I had been silly myself, for in those words Christ offers to men what science calls a working hypothesis, something to be tested in order to find out if it be true, and the reason it is scientific is that every one who ever tried it has proved its truth." George Romanes was thus led, step by step, to the feet of Jesus Christ, whom he accepted as his Savior and his hope, and whom he confessed in the spirit of a little child, being received into the communion of the Christian church. He began the preparation of some notes with a view to publishing another book to be entitled, "A Candid Examination of Religion, by Methaphysicus." He did not live to complete the preparation of that book, but his friend, Canon Gore, of Westminster Abbey, published the book under the titles, "Notes on Religion, by George Romanes."

In these notes he emphasizes his appreciation of the fact that in those days when he considered himself a very scientific student of nature, he was not truly scientific, for he was neglecting some of the most important facts in the realm of the spiritual life of man; and one of his greatest griefs was that he could not recall the influence which he had exerted as a great professor among the students in Cambridge University whose Christian faith had been shaken by his

skeptical positions; and Prof. Romanes declared that no man who would be honest with all the facts, who would be strictly scientific in his method, could escape coming to the feet of Jesus Christ and accepting him as the Savior and his Lord.

In closing I wish to emphasize one thing more; namely, the fact that Jesus Christ is thoroughly scientific in his attitude toward men. He never asks any one to believe in Him just because He says it is a good thing; He says, "Come and see; taste and see," and the word "taste" and the word "test" are the very same Anglo-Saxon words. Christ says, "By their fruits ye shall know them." Some years ago a great German professor by the name of Roentgen announced to the world a remarkable discovery which has come to be known as the X-Ray. I remember very well when this announcement was made to the world, and how skeptical people were about it. But the professor said: "I do not ask you to believe it just because I say so; go into the laboratory and do this, and this, and this, and you will make an X-Ray for yourself." And so the world over the physicists went into their laboratories, and they did this, and this, and this, and made an X-Ray. And they had what we call in philosophy a universal experience, where every one who did the same thing testified to one and the same result. Just so Jesus Christ says to them: "Come with me into the laboratory of truth, into the laboratory of character, into the laboratory of prayer, into the laboratory of service, and I will prove to you the truth of my teachings," and I challenge the whole world to produce the man who ever did that with Jesus Christ who did not stand up with every other man who did it and testify that out of that process there has been just one product. They have proved that when Jesus Christ is put to the test He makes good.

Thus we may sum up the reasonableness of the Christian's faith. If I take the teachings of Jesus Christ concerning this life alone and put them into my daily life, I positively prove that this is the best life that any man can live here upon earth. If there should be nothing beyond this life, no man who pretends to desire the best life here can do anything else than become a follower of Jesus Christ.

But Christ tells me, in the second place, that there is a life beyond this earthly existence; that I am an immortal spirit, a child of the living God, not a child of the dust. He tells me that if I will live as if all this were true, live to build character as unto God rather than to make a reputation among men, I will prove even here that that life Godward is far superior to the other. And I prove without a moment's hesitation the tremendous superiority of the life which obeys the teaching of Christ.

But once more Christ teaches me that the eternal life which he opens up to the soul reaches beyond my power to test or to know;

reaches into the abiding places of the redeemed, into the fellowship of God. The only thing that I will say will be: "I have proved Him in the first test to be true, to be trustworthy; I have proved Him in the second test, as fas as I can go, to be true, and trustworthy. And the only reasonable, rational thing that I can do is to believe that in the third realm of His teaching He is equally true and trustworthy.

STUDIES IN PHILIPPIANS

REV. W. J. WILLIAMSON
Pastor Third Baptist Church, St. Louis, Mo.

This afternoon I think we shall study together a portion of the third chapter of Philippians. Perhaps you would call it a devotional study of that portion of the scripture. We see in this little letter of four chapters, as we see in no other letter in the New Testament, the motives of the great Apostle's life and ministry. We go more deeply into his own personal life than we do anywhere else because there is the church of his deepest love, to call forth the things he cannot say to everybody. Truly some depths that were unsounded in him by the other New Testament churches, until this church of his deepest love calls these things forth. He writes this letter out of the deep passion of his heart. I wish we had time to sweep through it all, but this afternoon you will notice the beginning of the third chapter.

"In Christ," "In the Lord," which is the word around which the book is built. That deep personal experience with Jesus Christ which transcends all human experience. He asks that the church at Philippi rejoice in the Lord. Is there any other place of rejoicing beneath the skies but that, is there any other roof that can shelter our heads that will not let in the storm? Is there any other relation in life which is the true harbor to stand every test, and is there a life in all the world so strong in its own resources that it does not need again and again a perfectly truthworthy home?

Rejoice in the Lord, is the opening word of the chapter. If our source of rejoicing is fixed supremely upon anything else, we are sitting beside a dry cistern. There can be nothing in the end but impoverishment and loss. A little while ago a young fellow said to me, "I have just made up my mind to cut loose from every tie and enter the ministry. There are openings before me that seem to be very promising business opportunities." I said, "Ten years ago I would have sympathized with you, but when I have stood as a pastor for a good many years, I think perhaps you are giving up something of a gamble for what is a sure thing." For men to say there can be hope fixed upon things which are temporal is to meet with disappointment at last. And what greater disappointment can come to him than to give his life to any hope which fails at the last.

Rejoice in the Lord. Who is it that is writing? Some bright young miss that steps out in her sixteenth year with never a cloud in her sky? Some sophomore in college? It is an old tattered man, who has met the strongest opposition again and again and has suffered persecution like none have ever met, save the martyrs. This man who has stood again and again by the wreck of all earthly hopes, now a prisoner, his hands chained to a Roman guard, shut up from all the sweet free air; this man, the most pitiful of all men from every standpoint of human judgment, is writing to the Christians in Philippi, rejoice in the Lord. And I ask you if there is any testimony so convincing to the great outside world as that? They don't want to know what a Christian thinks whose life is all song. They were watching when disaster comes. They want to hear us speaking immediately after the trial. When a Christian comes out from a difficulty, rejoicing in the Lord, with a buoyant air, such as a Christian rarely gets in this world. Oh, to banish our frown and our discontent and meet the world with its mighty problems and tragedies; to meet them with a singing heart, and the What men want to know is—they do not wish to know the divine character of our Lord and the justification for it, but what they want is to know that the religion of Jesus Christ can bring sunshine in the night, can make the heart bouyant in the midst of its troubles, can make a man feel himself the richest of men. Finally, my brethren, rejoice in the Lord. That is the fundamental thing, the beginning of it all. There is no other way until we have that way of rejoicing, that atmosphere that encircles all Christians and turns back their defeat, that place of quiet to which all can return again, or rather that atmosphere which envelops him constantly in the fight.

Then Paul turns to that other pressing problem with him, the Judean teachers. He warns them against them. Those men who dogged his footsteps from city to city and who tried to bring into the new Christian system the old laws and rules and ceremonies of Judaism. Beware of men who through ordinances and ceremony would bring you into right relationship with God, that which they worship in the spirit of God, who glory not in human flesh and have no confidence in it, but whose hope is in the work of Jesus Christ our Lord. That conflict between ceremonialism on the one hand and the deep religious experience on the other. Men who are seeking to preach and do not avoid those things simply as a medium through which God's face is revealed to the heart. Beware of these men, said Paul. We have to be on our guard against it now, and somehow as the tide of spiritual life ebbs in the church the tide of formalism rises. Somehow when the vitalism of Christ takes possession of the local church there is a wonderful getting rid of some of the formalism through

which the church has gone. There is a wonderful difference between a man-of-war cleared off ready for action and of war on some beautiful parade. Have you ever noticed what happened in your local church when a revival comes on? There is a readjustment of forces and agencies almost equal to the clearing of the deck of a man-of-war. As the tide of spiritual culture rises formalism is lost sight of. We must be on our guard against the modern interpretation of this. We are of the circumcision and worship God in the spirit, and we have no confidence in the flesh.

That is the age-long Bible. Confidence in the flesh. Two systems of religion have been built upon that and circumcision in the world today. The last thing a drowning man will do is to give up and let the man who has come to his rescue save him. I asked the life savers on the shore of Lake Michigan what was their biggest problem. They said it was to get a man to let us do the work and not do it himself. Once they remembered quite well that it was a question of a man's life or his injury, and they had to beat him into unconsciousness. The last thing we do in the world is to get rid of our hope of human righteousness and lay it all at the pierced feet of Christ and look only at His cross.

Now comes another part of this chapter. He then contrasts these teachers with himself. It looks like boasting, but there is such a wonderful genuineness in his words that we are unable to regard him as self-conscious. Look at these men, who are they? Who are they who are basing their hope on divine acceptance, and then turn round and look at me. Perhaps in all the history of the world there is not a picture of a cleaner, more beautiful life than this. We recall Paul's impression on the Damascus road; we remember how he stood with the garments at his feet while the first Christian martyr's soul went home to God. Now notice the description. Who am I? Circumcised the eighth day, privilege not guaranteed to an Israelite, but which marked the purest Jewish lineage, of the stock of Israel, of the tribe of Benjamin, a man who wrestled with God and prevailed. One whose blood was kept clean; of the tribe of Benjamin; more than that, a Hebrew of the Hebrews; as touching the law a Pharisee. As concerning zeal, persecuting the church, as touching the righteousness which is in the law blameless. There was a man who could hang the Ten Commandments on the wall and look on them before his eyes closed in sleep and say that his life was white as it was put against every one of the ten. He could look at them every morning and say, I will come back at nightfall with not one of them broken. Blameless. We sometimes parade before an audience a career of the years when wild oats were being sown. We sometimes magnify that redemption which Christ works in the waste matter of the world which

is found washed up on the shore. And we must be struck with the fact that every sinning life in the Old Testament and New paid the last farthing before the account was square, and rarely did the Lord Jesus call into any place of service a man who did not know the scriptures; that He did not call some man whose life like that of Timothy had known the scriptures or had lived the white life from his childhood up. We must continually hold before the child and to the church as well, to those of maturer years, that whatsoever a man soweth that shall he also reap. Here was this mighty servant of God who could bring to bear upon the great proclamation of God's truth a soul that could place itself beside the Ten Commandments and write the word blameless, guiltless beneath them all. That was the same man who after a while said he was not worthy to be called an Apostle, and who later said, I am less than the least of all the saints, and I am chief of all the sinners. But his life had been clean from the days of his childhood. I might have added other things: The privilege of the University of Tarsus; studying at the feet of Gamaliel; privileges in the government circles at Rome which might have been his because of his birth; all these could have been added and you have the things that lure men from Christ. You have splendid birth. You have a magnificent life record back of you. You have privilege that is high in the realm of state. And Paul must have possessed something of worldly goods and for these things men have driven and sold themselves into eternal bondage. Do you find in all literature a life that is richer than this life? It is a wonderful thing to be able to lay in the hands of Jesus Christ a life like that which Paul laid when he found Christ at the cross. It ought to be the ambition of every father and mother so to rear their children in the fear of the Lord so that Christ claims them to be His. All this am I, and yet in spite of that I have taken it all and put it on the other side of the ledger and count it in the lowest column, absolutely in the lowest column. Does Paul disparage these things? Can they not be justifiable? What a wonderful amount of it there is today. How many are exalting education, how many are saying that we are to become more perfectly a child of God as we shall be developed into the training of the schools. Count them but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered. Not that I am willing to suffer for him, I have suffered the loss of these things and I glory in yielding them because I have found Christ in the yielding, and the two acts I think were synonymous.

After all, the test of our relationship to Jesus is largely to be found in our attitude toward the loss of things Paul gives in this chapter. How do you write your wealth? How do you write your worldly privilege and influence and education? Where do you put it?

That is the test. Count them loss, for the excellency of the knowledge of Christ, our Lord. "I count them but refuse that I may gain Christ; that I may know him, and the power of his resurrection, and the fellowship of his sufferings." Did ever greater words fall from his lips than those? "To know him" is not that the goal of Christian faith —to know him? We know the Apostles' Creed. We know the lesson we have taught until we can speak it by rote. The great question he here asks is, do we know Him? Have I first-hand knowledge of Him? Do you know Him? And have you such fellowship with Him that His face becomes nearer and dearer to you than the face of an earthly friend? It is out of that kind of relationship that great spirits are born. Birth, education. wealth, government privilege, splendid heritage, are poor things if I have to possess them and glory in them to the loss of that personal relationship with Jesus Christ.

I know we ought to preach Him with that reverential fear with which the Bible speaks; and yet there never was a relationship closer than the relationship between Paul and Jesus. We speak of David and Jonathan, of Damon and Pythias. Paul loved Jesus with the supreme devotion of his soul, with such wondrous devotion that when the sacrifice came that makes men's faces blanch with fear, it was sweet to give it for the one he loved. He loved Jesus. "Know him and the power of his resurrection, the fellowship of his suffering." There came a time after Paul knew Jesus when that life of Paul was a tangled mass of evil things; he came to look at it in absolute despair, and he said there is nothing but the power of God that can transform this body of mine, this life of mine into the image and glory of my Lord. He had long since given up every hope of earthly achievement in that direction. "Power of his resurrection." He had stood by the open grave of Christ and he said, if that power that broke the bonds of the grave and hell can work in me there is a transformation possible. It is not possible without it knowing the power of his resurrection. What we need today is a heart that comes fresh from the presence of Christ to preach to the world in which we live. Paul got the conception of it. There is nothing but the same power that brought Jesus from the dead that can accomplish the same thing in the world. Nothing but the gospel of Christ's resurrection and power can accomplish this.

I have sometimes studied to see if I was mistaken in what Paul said. To know the fellowship of his suffering. There are homes where the members of the home are in the deepest things of life strangers. There are business partners who are as much strangers in the things of deepest importance as if they were not under the same roof. And Paul said, not for the sake of suffering humanity, not for the sake of a lost world, but for the sake of knowing Him, share with

Him everything through which He passed. Some time ago I was fishing in the Ozark mountains, in a beautiful stream where for miles and miles there was not an inhabitant, and at night our singing would bring down an occasional settler, and when somebody started a noble Christian hymn there was perfect fellowship. By and by one evening the little group of twelve broke up into smaller circles, and these old soldiers were recounting the story of our nation, telling over again the history of Gettysburg and Antietam. One was telling the story that grew round his armless sleeve. I sat there in silence. I had never been on their battlefields and while I could share many things with those old saints of God, there was an experience to which I was an absolute stranger. Jesus said to some sleepy-eyed disciples once, you have come as far as you can with me, now watch and pray while I go on alone. There was in the heart of this Apostle that which would have made him say, No, Lord Jesus, on to thy Gethsemane and on to thy cross, thou shalt never leave me one step. To know the fellowship of thy suffering. What is heaven? If heaven is a place of rest there are some of us who will want that, but some of us have altogether too much of it of a certain kind already. If Heaven's songs are the songs of Moses and the Lamb, if heaven's joys are the recounted joys of redemption, how shall we share in them until we know something of the fellowship with Him? I heard a great sermon a few weeks ago in which he spoke of the prodigal's beautiful white life, and of the utter lack of fellowship between the father and son, and that when the elder son came in and said, "Father, watch the western gold of the sky, it has been a wonderful day for ripening the fields of corn. It has been a wonderful year," the old man's eyes had in them a far away look as he seemed to be stretching across the hills for the first shadow of the lost son. There was no fellowship between the father and son in the home. There was no rebellion, but there was a realm in which there was no fellowship between them. But, says Paul, I cannot know Jesus by songs of triumph. I want to share with Him something of the suffering in His heart as He died for a lost world. I want to do that; and the songs of redemption have meant something to the man whose life's blood went into his service. Is not that the secret of all achievement? It is like the great painter who was the envy of all his brother artists because of the beautiful coloring of his pictures. When he had painted his last picture they came at last to discover the secret that he would never tell, where he got his marvelous crimson. At last when they prepared him for burial, they noticed a crust upon his heart that had been often removed, as upon an old scar. He had painted his pictures with his life's blood.

I do not speak to you in the ministry as a counselor. I do not

claim to occupy that place or privilege, but I say to you today that God Almighty's success is waiting all of us if we will put into our work the love and sacrifice that this man did. I wish we might go on with the rest of the chapter; that we might see how all this was gathered up to complete his life that when at last the Lord should come, there should be the approval of the Lord himself.

You remember, he says, forgetting things that are behind. Not his sins. You recall the story of the poem in one of the current numbers of Colliers', and you recall how the ship was plunging through the storm, every ounce of steam was on, the waves were washing high, until at last over the third deck a receding wave left a broken bit of wood. The captain looking down asked that it be brought to him. It was taken to him and he read upon it this half finished word "Titan—." Nobody, not even the engineer ever knew why the bells were sounded, and for hours thereafter the ship moved through the storm at a lesser speed. They were passing through the waters of the sunken Titanic.

Was there ever a thing said in the world like that Jesus said when He came to the close of his life, "Father, I have finished the work thou gavest me to do," or of Paul, as working in renewed spirit, "I have fought a good fight, I have finished my course, I have kept the faith." Booker T. Washington tells the story of a prosperous colored man in the South who had made a good deal of money and determined to build himself a house and home. When the home was finished it was the prettiest home in the community where he lived. It was all in white, its windows were clean and a beautiful green lawn led up to it, and the old man dropped down on his knees before he entered the finished house and said, "Oh, God make thy servant the kind of man he ought to be to live in that house." Again and again Paul spake of of the glory of the house not made with hands, and he wished the one thing above all earthly things that he might be able to say with his Lord, "I have finished the work thou gavest me to do," and that I may apprehend that for which also I am apprehended on the Damascus road for Jesus Christ my Lord.

EQUAL WITH GOD

BY REV J. CYNDDYLAN JONES, CARDIFF, WALES.

"Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God." (John 5:17-18).

The Lord Jesus had just performed a miracle on the diseased man by the pool of Bethesda, bidding him "take up his bed and walk." But the Jews—and by the Jews in the fourth Gospel we are always to understand the official representatives of the Jewish religion—the Jews demurred, saying to the healed man, "It is the Sabbath day; it is not lawful for thee to carry thy bed." The discussion between the man and these religious officials led to the discovery that it was Jesus who enjoined him to carry his bed, and that, therefore, He was primarily responsible for the violation of the Sabbath law. "Therefore did the Jews persecute Jesus, and sought to slay Him because He had done these things on the Sabbath day"; or, as the tense of the verb indicates, "because He was in the habit of doing these things on the Sabbath day." In Christ's judgment there was affinity between the work and the day—a good work on a holy day. But the Rabbinical law forbade all kind of work on the Sabbath; consequently, Christ was, in their opinion, guilty of a breach of the law, for which breach the punishment prescribed was death. "They persecuted Jesus and sought to slay Him."

What are we to understand by "persecute" and "slay" in this verse? In my opinion "persecute" means "prosecute," as in a court of law; and by to "slay," we are to understand, not to kill Him by personal violence on the streets of Jerusalem—that was manifestly out of the question, for they were the religious leaders of the nation—but to kill Him by process of law, as already intimated, the penalty for desecrating the Sabbath was death. The man who was found gathering sticks on the Sabbath day was stoned to death by the express command of God (Num. 15:32-36). Could not Jesus be dealt with in the same way? Could not He be removed by summoning Him before the ecclesiastical court, and proving Him guilty of breaking the Sabbath law, and thus encompass His death by stoning? Something like that, I believe, is the meaning of the words, and Jesus Christ had to defend Himself before the members of the court on the charge of breaking the law of the Sabbath.

"Then Jesus answered them," in consequence of the charge brought against Him, "My Father worketh hitherto, and I work." "My Father worketh up to the present moment." He upholds the world on the Sabbath day as well as on week days. Does God break the Sabbath law by working on the Sabbath day? That question had been discussed and settled by the Sanhedrim, and they had answered it by asking another, "Does a man break the Sabbath day by walking in his own house? Certainly not. So God does not break the Sabbath, for by upholding the creation He only walks in His own house." Therefore, according to their own theology, by working on the Sabbath day God does not break the Sabbath law. And what God does on the Sabbath, says Christ, it is not wrong for me to do. But does not the Bible teach that God rested on the Sabbath day? Yes; but though He rested from creating, He did not rest from upholding. God's Sabbath continues from the creation until now; but the manner in which He keeps the Sabbath is not by doing nothing but by doing good, sustaining what He has made and mending what has been injured. He does not cause the sun to stop shining, or the wheat to stop growing, or the wounds of the sick to stop healing, from Saturday night till Monday morning. The sun rises, the wheat grows, the wounds heal on Sunday as on other days. So I did last Sunday, says Jesus Christ, what God is doing every Sunday—healing the sick. That is not breaking the Sabbath, but keeping it even as God is keeping it. "My Father worketh hitherto, and I work."

"My Father and I," the "I" being emphatic. He links Himself to God, not as a subordinate, but as a co-ordinate. The two sentences are on a level. "Therefore, the Jews sought the more to kill Him, because He had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God." Thus you see a new charge is added, and the second is more heinous than the first. The first charge is Sabbath desecration, the second is blasphemy; and according to Jewish law, both deserved death. "He said God was His father," literally, "His own Father," which implies that He was Father to Him in a sense in which He was not Father to them. In calling God His own Father, and averring that He was working even as God is working, He claimed in their opinion equality with God. "Thus," says Augustine, "the Jews understood what the Arians fail to understand." How did Jesus meet this second charge? Did He disclaim the meaning they attached to His words? Did He apologize and say: "Gentlemen, you have misunderstood my meaning, I did not claim equality with God." He did nothing of the kind. He accepted their interpretation as correct, and proceeded to vindicate the position He had taken, that He was God's equal.

The rest of the chapter is taken up with the speech He delivered

to these official Jews, professed theologians, every one of them, in vindication of His claim—a speech deeper and harder of interpretation than any other discourse He ever delivered. How to account for its depth and profundity? The unbelieving critics maintain that it is quite impossible that the preacher who delivered the Sermon on the Mount, which is easily intelligible and finds an echo in every human soul, to have delivered this theological sermon in the Temple. The only way to account for the difference between the two sermons, say they, is by supposing there were two preachers—one Jesus of Nazareth, the other some Christian of a metaphysical turn of mind in the second century. We account for the difference in another and a better way, not by supposing two different preachers, but by supposing two different congregations, and every preacher endowed with common sense tries to adapt his sermons to his audience; he tries to speak on the level of the intelligence and comprehension of his hearers. In Galilee Jesus had farmers and laborers for His congregation, and therefore preached the sermon on the Mount, a sermon on a level with the moral sense of His hearers. But on the present occasion in the Temple He had a congregation of professed theologians, men who had studied theology for years in the Jerusalem college; and, as was proper and becoming, He preached to them the highest and deepest theology, so high and so deep as to tax the theologians ever since to fathom its meaning. Given a plain congregation and Christ preaches a plain sermon; given a congregation of theologians and He preaches a theological sermon, and the subject of His sermon is—His equality with God.

I. That Christ claims equality is clear from verses 19 and 20. (1) observe the mental attitude of the Son toward the Father. "The Son can do nothing of Himself, but what He seeth the Father do" (5:19). Here Christ teaches His subordination to the Father, not His subordination in nature, but His subordination in office—a truth which church theology frankly acknowledges. Which is intended here, the Son in His pre-existence in the Godhead, or the Son in His incarnation in the manhood? Some hold the first view; but safer is it for us to follow the rule that the Scriptures do not profess to explain the metaphysics of the Divine Nature; and that consequently the Son is here set forth, not as He is within the Godhead, but as He is without the Godhead—the Son incarnate. To know how it is without helps us to understand how it is within. Nevertheless the object is not to set forth Christ in His essential relations to the Godhead, but in His mediatorial relations. As a mediator "the son can do nothing of Himself," from His own will or motive. It is official subordination that is clearly meant. An office presupposes the will of Him who appointed Him to the office; not He, but whoso appointed the office, is to determine the na-

ture and extent of the work connected therewith. That principle holds good of every office, earthly and heavenly—that not he who fills the office, but he that creates the office, is to describe the nature and scope of its duties. That is the key which unlocks this and kindred verses. The Son as mediator, the Son as filling an office in the redemption work, the Son as such "can do nothing of Himself, but what He seeth the Father do."

The "seeing" doubtless denotes the spiritual perception of Jesus Christ into the gracious purposes of God. Therefore, He maintains that He is not guilty of blasphemy. The essence of blasphemy is to defy God, putting ourselves up in competition with Him—He and we being forces hostile to each other. Christ claims, as we shall presently see, that He is the equal, but not the rival, of God—equal not because He opposes Him, but because He merges into Him. He is the Father's subordinate in His official position as the Savior of the world; He must follow not His own, but His Father's will.

But His equality is as plainly implied as His subordination, for personal equality and official subordination are not exclusive or contradictory of each other. Let us make this clear. An education committee appoints a man to be an inspector of schools. As an inspector, or an officer, he is subordinate to the committee which appointed him. He can do nothing of himself, but as he is directed by the committee; his duty is to obey the committee and start no movement on his own initiative without the authority of the said committee. He is subordinate to those who appointed him, and so long as he follows out their instructions, he is a faithful officer; but the moment he departs from their instructions he proves himself unfaithful to his trust. He must do nothing of himself, but as the committee ordereth, so should he do. On the other hand, though their subordinate in office, he is their equal in knowledge and enlightenment, perhaps their superior. You now see that subordination and equality are not exclusive or contradictory of each other.

The same paragraph that teaches us the subordination of Christ teaches also His equality. "For whatsoever the Father doeth, these also doeth the Son likewise." Not the Father doeth some things and the Son doeth others like them, but the very works that the Father doeth internally, the very same works the Son doeth externally. The extent of the work of the one is covered by the extent of the work of the other. "What things soever the Father doeth, these also the Son doeth likewise." In other words, "Whatever God can do, I can do." The equation between the work of the Father and the work of the Son is perfect. Therefore, the words, though proving subordination in office, prove equality in power. Mark also the word "likewise," or as it is put more graphically in Welsh, "in exactly the same manner."

"What things soever the Father doeth, these also the Son doeth in exactly the same manner"—you cannot tell the difference between them. Jesus Christ at the beginning of His ministry was not an apprentice in the mediatorial work, learning from God by initiation, for an apprentice can not do all things whatsoever he seeth his master do, neither can he do them in exactly the same manner—you can always tell the difference between the work of the apprentice and the work of the master. They differ both in extent and finish. But Jesus Christ is not an apprentice—"He can do all things whatsoever He seeth the Father do." In other words, all things that God can do He claims He can do! And not only so, but that He can do them in exactly the same manner. You cannot tell the difference between the work of the one and the work of the other. He claims equality with God both in the extent and the perfection of His work. An astounding claim if not true! St. John calls Christ's miracles signs, and the miracle He had just performed at the Bethesda pool was only an outward sign of God's invisible will and efficacy. As the hands of the clock outside move in connection with the wheels inside, the one being the cause and the other the effect, so the works of the Son outside the Godhead are vitally and contemporaneously connected with the works of the Father inside. The object in either case is not to show the inside movements; yet the movements of the hands outside are a correct index of the movements of the wheels inside. (2). Consider further the attitude of the Father's mind towards the Son "For the Father loveth the Son and sheweth Him all things that Himself doeth" (5:20). There is full and perfect confidence between the Father within the Godhead and the Son without the Godhead. In the preceding verse the Son was "seeing," here the Father is showing. There "the Son was seeing all things whatsoever the Father was doing," here "the Father sheweth all things whatsoever that Himself doeth." You therefore see that there is a perfect, complete correspondence between the mind of the Son and the mind of the Father—one is an exact reproduction of the other. Jesus had healed the man who had had an infirmity thirty and eight years. That was not a breach of the Divine law, but rather a manifestation of the Divine will—an outward sign corresponding to an inward movement in the Godhead, a signal that the clock was striking within, and striking louder on the Sabbath day than on any other day.

II. Christ claims Divine equality in His power to work. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." (5:21). "Even so the Son quickeneth whom He will"—what is the meaning? Some see in the words an assertion of this Divine sovereignty, His claim to save whom He likes and to leave unsaved whom He likes. But it seems to me that He

here teaches, not His Divine sovereignty, but His Divine power—His power to quicken whom He will. No creature posseses power equal to his will. It is my will to heal all the invalids of the country; but my power is not equal to my will—I cannot heal a fly that has been lamed. What is true of man is also true of the angel. No seraph, no cherub, posseses power equal to his will. Well, then, is there any one who possesses power equal to his will? Yes, answers Christ, "My Father." Any one else? Yes, I. "My Father and I." "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." Jesus Christ asserts that His power is equal to His will—an assertion not true of any created being. He then proceeds to give a couple of instances of His power to quicken, power which only God and He, the Father and the Son, possess. "My Father and I."

(1) He maintains that He can quicken the spiritually dead. "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (5:25)—the spiritually dead, as the context shows. The Lord Jesus can quicken souls dead in trespasses and sins. It is not in the power of any creature, human or angelic, to create life in a dead soul. In my own country aged people call to mind the grand preachers of the past two generation, compared with whom the preachers of the present day are, in their estimation, but as grasshoppers, and, truth to tell, I believe they are about right. Still, the great preachers of the past could not regenerate souls any more than we can. With all the pulpit gifts with which they were so richly endowed they could not put life into dead souls. They could not deliver their hearers from spiritual death any more than modern preachers can. You very properly desire greater eloquence and greater genius in the pulpit of the day. But let me tell you, if an angel from heaven appeared on this rostrum daily and delivered you powerful sermons in the flaming eloquence of heaven, he would astonish you, astound you, but he could not save you, he could not regenerate you, could not infuse new life into a single dead soul. Neither angels nor men can kindle new life where life has become extinct. Well, is there any one that can? Yes, answers Christ, my Father can. Any one else? Yes, I can. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." "My Father and I." "Making Himself equal with God."

"The hour is coming," referring to the period subsequent to the Pentecost; "and now is," referring to His own personal ministry; "when the dead—dead souls—shall hear the voice of the Son of God, and they that hear shall live." The quickening power was being exerted in His personal ministry in Palestine, for a few weeks after His

death 500 brethren met on the mountain in Galilee, all raised from spiritual death. Some speak as if the personal preaching of Christ was a failure in the number of its converts. True, not one quarter as many believed as ought to have done; but 500 brethren believed in Him without the women and children. Do you know any one who has been the means of converting 500 men, excluding the women and children, in three years? If you do I should like to know his name, that I might respectfully salute him. But in the full meaning of the words "coming was the hour," and on the day of Pentecost it arrived, when Jesus put forth His voice, and 3,000 souls arose in one day to newness of life. Then toward the end of the Acts, it is said, "Thou seest, brother, how many myriads of the Jews there are who believe" (Acts 21:20). "How many thousands" in the English version; "how many myriads" in the original. "Myriads," it may be the language of exaggeration, but exaggeration is generally evidence of great success. "The dead—the spiritually dead—shall hear my voice, and they that hear shall live." "My Father and I." "My Father and I can quicken dead souls"—we two and none besides. "Making Himself equal with God."

(2) Christ further proceeds from the spiritual resurrection which He effects in the course of history to the physical resurrection at the end of time. "The hour is coming in the which all that are in their graves shall hear my voice, and shall come forth" (5:28-29). He claims He can quicken dead bodies. Hard work that—not harder, it is true, than quickening dead souls, but harder to our earthly way of thinking. No man can infuse life into a body that is dead. If the spark of life is not quite extinguished, medical science may be able to fan it into flame again. But once it has become extinct, the most expert doctor can no more rekindle it than the ragged beggar in the street. Kill a mosquito, and science can never make that mosquito fly again. To put new life into a dead body is beyond the skill of man. More—it is beyond the power and skill of angels. Angels can destroy life, they cannot produce life. The mightiest archangel in heaven can not make a dead man live. Suppose God were to order Gabriel to descend to the cave of Machpelah and to resuscitate the dead body of Abraham. He would go and sweep together the dust of the patriarch, and fashion the dust into human shape; but if he were at it till the judgment day he would not be able to make Abraham stand up and march out. It far transcends the power of creatures, be they great or small, to infuse life into dead bodies. Is there any one that can? Yes, answers Christ, my Father can. Is there any one else? Yes, I can. Anybody else? None but we two. "My Father and I." "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." "For as the Father hath life in Himself,

so hath He given to the Son to have life in Himself." "The hour is coming in which all that are in their graves shall hear my voice and shall come forth." What an astounding claim for a simple Galilean peasant to make if He was but what He seemed! If this is not claiming equality with God, what is?

When speaking of the resurrection of souls, He says, "The hour is coming and now is." When speaking of the resurrection of bodies, He says, "The hour is coming." The spiritual resurrection had commenced, the physical resurrection belonged to the future. "All that are in their graves shall hear my voice." All do not hear His voice in the Gospel, they close their ears against Him, and therefore remain in spiritual death. But in the last day "all shall hear," they must hear. Willing or unwilling, they must hear. The voice will possess irresistible power, it will disturb all the graveyards and cemeteries of the world. "All, all, all shall hear His voice." Oh, yes; from their silent tombs, from the caves of the earth, from the bottom of the sea, "all shall come forth."

Today they are going in. Some of us remember a whole generation that have gone in. Where is Queen Victoria? Gone in. Where is King Edward? Gone in. Where are Charles Haddon Spurgeon and Joseph Parker? Gone in. Where are Abraham Lincoln and Henry Ward Beecher? Gone in. Yes, the generations are going in. But there is to be a turn in the story—they shall come forth, not one missing. The words ring with divine authority, "All that are in their graves shall hear my voice and shall come forth." There is here neither doubt nor hesitancy.

Portray to yourselves the scene in the Temple court. There sit the members of the Sanhedrim, seventy of them, professed theologians, every one, sitting in judgment on a Galilean peasant just over thirty years of age, charged with two crimes, each of them deserving death, according to Jewish law—Sabbath desecration and blasphemy. The young man stands on His feet in front of His judges, and folding His arms and looking them straight in the face, He says: "The hour is coming when all that are in their graves shall hear my voice and shall come forth." Did you ever hear such a thing? Did you ever read such a thing? Men and women, who was He? Do you not see that He must be the worst or the best, that He must be a madman or a Godman? Who was He? A Godman without a doubt. A good man would never make the claim; we are therefore shut up to the conclusion that Jesus Christ is God manifest in the flesh.

MINISTERS AND REVIVALS

BY REV. WM. ROBERTS, D. D.
Stated Clerk, General Assembly of the Presbyterian Church.

My subject is "Ministers and Revivals." After a brief answer to the question "What is a Revival of Religion?" the consideration of revivals in their relation to the ministry will be discussed from historical and practical viewpoints.

The opening question is, "What is a Revival of Religion?" The concept of a revival of religion includes two elements, both necessary, the one minor and the other major. The minor element is that renewal of religious life which makes itself evident in an increase of spirituality among Christians; the major element being that decided change in the attitude towards religion of men and women which consists in their conversion from belief to saving faith. Christians are revived or renewed at times of revival, but the main features of such religious phenomena are the results achieved in the conversion of souls. A revival of religion may, therefore, be defined as that period in the history of Christian churches when Christians are themselves generally aroused to the dangers and needs of immortal souls, and to fervent prayer and endeavor for their salvation, and when as a result of the convicting and regenerating influence of the Holy Spirit guiding and blessing God's people, the impenitent are brought to true repentance for sin and to the exercise of saving faith in the Lord Jesus Christ.

We pass now to the consideration of the relation sustained by revivals of religion to those persons, who called by Christ through the Holy Spirit and approved by the church, serve Christ in the minister's high and holy office.

I. Revivals of religion have invariably resulted in decided progress in the general character of the ministry as an educated and intellectual body of men. Historically in this and in no other lands, revivals have created a demand for ministers, and the demand for ministers had led to the establishment of institutions of learning. The Christian people are nowhere long content with an uneducated ministry. A priesthood may hold sway where ignorance and superstition rule the masses. But minds truly enlightened by the Holy Ghost soon

perceive that the Word of God demands for its own sake that those who preach it shall be competent for the task they undertake. And to secure this competency, colleges are erected and theological seminaries established to fashion men, so far as human agencies can so do, for the great work of winning souls. The witness of history in this particular is clear and definite. It is said that the reforming labors of Wiclif in the old world were followed with a century by the founding of twenty-four universities. The great Reformation of the sixteenth century had as its source a wide dissemination of the word of God among the people, and as a result widespread revivals, and as widespread demands for ministers and for educated ministers. Following thereupon, great institutions rose in Britain and on the continent of Europe, and the English Puritanism, full to overflow of the revival spirit, crossed to this land and gave permanent expression to the relation between revivals and an educated ministry in Harvard and Yale colleges. Princeton, the first established of Presbyterian colleges, was rooted in the "Great Awakening" in the colonies from 1738-'50, a revival of religion largely due to that distinguished Calvinistic evangelist, George Whitfield. Since 1746, Princeton's birth year, Presbyterianism and education, revivals of religion, ministers, colleges and seminaries, have advanced side by side in this land. Many of our institutions were fruits of that great revival which began in 1798, and continued until about 1840. One proof of its continuance over so long a period is that the Presbyterian church, having about eighteen thousand communicants in 1798, had increased to two hundred and twenty-six thousand communicants in 1830, an advance far beyond the normal increase of the population of the country, for at that period in our history as a people immigration was much less than it is now a factor in our national growth. And these instances are the evidence that the grace of God in revivals must and will exercise an uplifting and enlightening influence until intelligence in the pew shall have its counterpart in learning in the pulpit.

II. Again the uplift given to the church by widespread and far-reaching missionary movements have had their origin in the vital relation existing between revivals and the ministry. This condition of things is peculiarly true of the work of the church in the nineteenth century. The "Great Awakening" of 1740, as already indicated, was followed after a lapse of years by the remarkable revival, already referred to, extending from 1789 to 1830. It was during this latter period that the great benevolent and missionary societies which are now the strength and glory of American Christians, were established. The American Board of Commission for Foreign Missions was organized in 1810, the Presbyterian Board of Missions was established in 1816, and other similar organizations in connection with other churches were organized at somewhat later dates, but yet within the limits

of time indicated. The men who organized or who engaged in these great mission movemnts, who were they? Ministers brought into the church by revivals of religion. Samuel J. Mills, whose name will always be famous in the history of American missions, was converted in the great revival at Litchfield, Conn., 1798-9. What was true of him was true of many others, and to attempt an enumeration would be to draw up a list remarkable for its length, and wearing to the patience of both cataloguer and hearer. The fact evidenced is, that revivals of religion through their relation to the ministry, are the germs of missionary movements, provide missionary workers, and disseminate far and wide a missionary spirit. In addition, the church built up by the missionary spirit will be filled persistently with the evangelistic spirit, and characterized by frequent revivals, will provide ministers and missionaries to carry on the work until the gospel shall have been preached as the Lord commanded, to all nations.

III. Revivals have further strengthened the position and increased the influence of the ministry in the communities where they are located, and in general throughout Christendom and the world. A distinction is here drawn between the influence exercised by the ministers of an establishment and that exercised by the ministers of a church, sustained by the sympathies, voluntary contributions and self-denying labors of the people of God. The apparent great influence exercised by the ministry of an established church is due to the political relations sustained by the church to the civil power. Even in our own land, more especially in New England, for more than a century the power of the church was virtually the authority of the state; so that when the union between the two ceased, Congregationalism in this country became a rope of sand. Christ's Kingdom is not of this world and ought not to be allied with the civil power. True, ministerial influence is a thing altogether apart from magisterial authority. Its source is to be found in minds regenerated by the Holy Spirit, in lives submitting to the law of Christ because controlled by the love of Christ. The more evident the power of the regenerating and sanctifying spirit in the lives of church members, the more the constraining power of Christ is visibly perceived by the world to be the controlling factor in the words and acts of professing Christians, the more does the world come under the power of Christian ideas, and the greater the influence, perforce, of the true Christian minister. Think upon this influence of the church as in the past it has reached out in all directions, affecting society in its every department. The church has taken hold time and again of great masses of the poor and ignorant, such as the English common people of Wesley's day, and has lifted them up to a higher life in things temporal, if not always in things spiritual. The changes which have been wrought in other lands in re-

cent years by the church, encouraging industry, promoting intelligence, repressing vice and fostering virtue, are all due to the permeating and pervasive influence of Christian ideas. And when we carry our historic view of the changes wrought by the Christian religion back to the date of its origin, we find that a world then without God and without hope has come into possession of a hope which no environment of evil or of sorrow can darken, and that as an influence dominant in all thinking minds there is today an implicit reliance so far as the future of humanity is concerned, upon the beneficent providence and the gracious Fatherhood of Almighty God. And these advances in hope and life, in what have they had source? Whence do they receive sustaining power? Have they come gradually by a process of development, slow, but sure? No. Beginning with Pentecost, down to this present, the uplifts of humanity toward virtue, happiness, hope, and God have been always preceded by great revivals of religion. The truth is that revivals have so affected communities and nations, that Christianity has become the life of our modern civilization, and as a consequence the true minister has in this age a wider sphere of usefulness and influence in the world, as apart from the church, than was ever the privilege of God's servants in the earlier centuries. Men talk of the decadence of the ministry, and of its loss of influence. The truth is otherwise. As has been said of missions so may it be said of true ministerial influence, "the twentieth century is another name for opportunity."

V. Naturally now we pass to the thought that revivals of religion have been instrumental in the production of a ministry possessed of spiritual power. The greatest possible danger to the church of Christ in any age, has been, and is, not an inactive membership, but a perfunctory ministry. Churches are dependent far more upon the character of the ministry they possess than upon aught else which may be classed as pertaining to their spiritual resources. This fact was sharply illustrated in the corrupt and corrupting church of the middle ages. The life of any of those professed leaders and ministers was delineated with shrewd and sarcastic humor in the lines,

"When the devil was sick,
The devil a monk would be,
When the devil was well,
The devil a monk was he."

A similar condition of things was true of the established church of England in the eighteenth century, when it was no uncommon sight for a "parson" to be seen staggering homewards under the influence of strong drink. In Scotland at the same time, it was said, of the leader of the "moderate" or non-evangelical party in the church, that he had "both learning and sagacity, and very agreeable conversation,

with a constitution able to bear the conviviality of the times." The ministry at these periods was largely viewed merely from a social or a professional standpoint, and the result was a perfunctory performance of duty and decided loss of spiritual power. Professional and social views of the ministry were far more marked even in the American churches in the eighteenth century than they are at present. The ministry was then largely regarded by many as a vocation, not in any way distinguished from other vocations, and to be chosen as a calling simply from the standpoint of natural endowments, general obligation and church approval. Further, the denial of a specific call of men by the Holy Ghost to the work of the ministry always accompanied this professional and social view of the office, and both combined were than as they are today, great hindrances to the true progress of the church. Against these hindrances, however, revivals of spiritual life have time and again beaten, and not in vain. The monasticism of the middle ages was shattered by the great Reformation; formalism in England was broken down by the Wesleyan revival; and moderatism in Scotland was overthrown, never again to rise, by a thorough-going and stalwart evangelicalism. In the American church the great revival of 1738-'50 wrought remarkable changes along these lines. Tracy in his work entitled, "The Great Awakening," says that in 1740 a large majority in the Presbyterian church held that the ministrations of unconverted men, where they were neither heretical in doctrine, nor scandalous for immortality, were valid and their labors useful. For years afterwards, (he continues), this doctrine was publicly and furiously maintained." But William and Gilbert Tennents, along with other devoted evangelical ministers, took direct issue with this vicious conception of ministerial functions, materially aided in their work by the "Great Awakening" itself. That remarkable revival was characterized not only by the conversion of numberless sinners, but also by the conversion of many ministers. It is said that as many as twenty pastors in and around Boston alone were converted under Whitfield's preaching (would that he might arise from the dead to the same work in the same and other regions) and one of the marked features of the revival in the Presbyterian church was its effect upon the ministry, an effect so decided that the Presbyterian church has never since that time lost hold of the truth that ministers must be men satisfied as to their own conversion, of decided and noteworthy piety, and thus enabled by personal religious experience to realize the source, the nature, and the responsibilities of their office, as to be always examples to the flock.

To pass for a moment to another land for further illustration of this point in discourse. The case of Dr. Chalmers, the famous Scotch divine, is notable in connection therewith. He entered the ministry simply as a profession and labored therein for years in a perfunctory

manner. He had no real understanding of the message, which as a minister of the gospel he statedly preached; and realized imperfectly the fundamental relation sustained by the Holy Spirit to the ministry, both as to its source and to its efficacy. Seven years after his ordination, on Dec. 24, 1810, he began to read Wilberforce's work entitled "A Practical View of Christianity." He was led thereby to a careful self-examination, was brought to realize fully that the spiritual crisis in his life had at last come, perceived that he was in deep personal need of repentance for sin and faith in Jesus Christ, and the result under God's blessing was a thorough conversion. From the hour of his experience of that change which the Spirit of God alone can produce, were learning its seductive power over his mind, the ministry of the word became the one absorbing work of his life, no longer was he coldly intellectual in thought and manner, but his was that blood earnestness which is mighty under God for the overthrow of the hosts of evil and for the salvation of souls. He whose ambition it had once been to rise to pre-eminence as a professor in St. Andrews University became under the regenerating, compelling, and enlightening influence of the Holy Ghost, Scotland's mightiest preacher, indefatigable in labor, both in the pastorate and in the pulpit. These instances all witness that revivals are of great value to the ministry in the matter of spiritual power, first in requiring an answer to the personal question whether they are themselves converted persons; second, in giving clearer views as to the source, nature and responsibilities of the ministerial office, and third in the emphasis given to the absolute dependence of the ministry for efficiency upon the Holy Ghost.

VI. The present situation in the churches, both at home and abroad, is one which demands attention from the standpoint of the need of revivals. In our own land the latter years of the nineteenth century were characterized by a decrease in the evangelistic spirit in all the denominations and a corresponding decrease in the number of conversions. So notable an evangelistic body as the Methodist Episcopal church, during the closing years of the past century, suffered an actual decrease in the sum total of church membership. While the Presbyterian church was not similarly circumstanced, yet the situation in it was then discouraging. With the opening of the twentieth century a committee on evangelistic work was appointed by the Presbyterian General Assembly, with Mr. John H. Converse as the chairman and Rev. J. Wilbur Chapman, D. D., as secretary. During the decade ending March 31, 1911, 731,226 additions on examination were reported, 133,000 more than in the previous decade, and the spirit of the church, both from the evangelistic and missionary standpoints, was greatly bettered. Much, however, remains to be done, and the realization of the fact has led to such enterprises as the layman's mis-

sionary movement, and the more recent Men and Religion Movement. For this latter movement there has been a pressing demand for years. The situation put in brief is a startling one. Sixty per cent. of the voters of the United States are not in any Christian church, either Protestant or Catholic. These vast aggregations of men do not acknowledge Christian standards of action, neither do they profess openly faith in God or in Jesus Christ.

That many of them have a sort of nominal religion may be true, but the real fact stands as stated. Three out of every five men that we meet on the streets in our cities and towns are not church members. How great the need, therefore, for evangelism, for a gospel of earnestness and power addressed to men and put in a manly fashion.

Not only is the situation in the United States serious, but reports come from Europe that the Christian churches there as a rule are not on the increase in membership, and do not show an aggressive spirit. This is peculiarly true in England and partially true in Scotland. The condition of things in France is of course well known to you. It can be put concisely in this manner. The nation which was once everywhere regarded as the most Christian nation, is today substantially a pagan nation, for of its thirty-nine million people, only about seven million are connected with any Christian church. When we pass to Germany and other European lands the prevalence of rationalism is everywhere acknowledged, and its baneful effects are everywhere evident. What Europe needs is a religious awakening, which shall commemorate in most fitting manner the approaching four hundredth anniversay of the Lutheran Reformation. It is not simply a revival of evangelical doctrine which is needed, but what is known in Britain and America by the phrase—a revival of religion. Not only do Christians need to be aroused as to duty and take on, both inwardly and outwardly the new life in Christ, but the churches need to manifest the presence with them of the Holy Ghost in converting power, by having added to their membership daily of such as shall be saved. What we need everywhere throughout the world is a Pentecostal revival of religion, and as in the past and the present, so in the future, the obligation for the preaching and teaching of an awakening gospel, and for a revived church rests upon those whom Christ has called into His ministry of salvation.

Briefly let us apply the facts and truths which we have considered.

1. Let us clearly understand that all objections to revivals, drawn from their seeming opposition to the alleged normal and natural conditions and methods of church growth and advance, are ill-founded. From Pentecost forwards revivals of religion have authenticated themselves as natural to Christian life and work, as of divine origin, and have been of incalculable good to the church.

2. Let us learn that revivals of religion are the principal agencies by which God in His providence and by His grace raises up ministers for the great work of teaching and preaching the truth as it is in Jesus, and that revivals are always helpful to the ministry from whatever viewpoint the office and work may be considered.

3. Let us bear in mind, further, that the influence of the church upon the world and that the relation of the church to the future of the world as connected with missionary and evangelistic enterprises, is dependent upon a ministry baptized with the spirit from on high.

4. Again let us comprehend definitely the meaning of revivals of religion to ourselves as ministers of Jesus Christ. If we are the products of revivals, we may expect that having been ourselves regenerated we may become the efficient human instruments in the conversion of others. If, however, we have no consciousness of any change of heart, let us examine ourselves whether we be of the faith, seek earnestly from God such an influence of the divine spirit, that we shall be brought to feel within our own souls His regenerating power, and in addition the firm conviction that we are actually ambassadors, beseeching men in Christ's name, "Be ye reconciled to God."

5. Especially at this time, when the desire for a revival of religion is abroad in this and in other lands, by importunate prayer let us seek to bring down the Holy Spirit to the church in every nation, that souls may be saved, that the church may be built up, and that a Godly ministry may be provided for the rising generations. The spirit needed by all ministers of Christ is the spirit of the patriarch who wrestled of old with Jehovah, saying, "I will not let thee go unless thou bless me," and unceasingly should the prayer arise everywhere—"O Lord revive thy work."

THE UNITY OF BELIEVERS

REV. W. J. WILLIAMSON
Pastor Third Baptist Church, St. Louis, Mo.

I think this afternoon for a little while we will study together another great theme in Paul's letter to the Philippians, second chapter. Here you find Paul's great appeal for Christian unity; perhaps one of the strongest made in the New Testament. The unity of believers. Perhaps in no other church so well as in the Philippian church was the unity of believers actually demonstrated. Broad grounds for criticism were found in Paul's knowledge of that church, and yet he would seem as a wise teacher to be on his guard lest some of the troubles should creep into this church, and with greater tenderness than he usually shows he pleads with this church to maintain their Christian unity. Much is being said in these days about Christian union and we sometimes have gone so far as to push the thing too rapidly. Perhaps the Bible is not so much concerned with Christian union as it is with the far more important thing of Christian unity. The days of uniformity in the church have always been days of stagnation and death and the best periods have been the periods when some men and women have believed certain great truths and have been willing to teach and preach them. That accounts for the fact that sometimes a heresy will gain more recognition in the world than a truth will gain because they are usually more earnest in the advocacy of it. We do not wish union so much as the promotion of Christian unity. Perhaps we shall never find Christian union where we have in the most part sought it, but we shall find it as we band together in the spirit of Christ in a great task. There is nothing so draws a home together as the attention of that home to some great unified purpose in the world. There is nothing that makes little things drop out of human life as a great purpose to achieve in the world. There is nothing that binds a local church together or the whole body of Christians together so much as an earnest and fearless undertaking of the task that costs something. We will find more unity in the great task than we will ever find in the forum of discussion, and yet what a marvelous thing a platform like Winona is for the accomplishment of that desired end where every man may be

free to speak his own mind, his own views and yet at the same time get the gentler things of Christian courtesy. We ought to pray for the unity of the forces of Jesus Christ. How much has been lost by friction and hate, through divisions that were really and essentially wicked. Paul prays for the unity of the believers of Philippi.

I. The fourfold plea for the work of the divine agency in life. "If there be any consolation in Christ, any comfort in love, any fellowship of the spirit, any tender mercies and compassions," what a marvelous fourfold appeal that is for the unity of believers in Christ. He is not stating these things in a way to cause any doubt upon their existence, but he uses this kind of figure to call to their attention the existence of this all-powerful belief. If there has come to you anything for your faith in Christ that you should reach out for the other life in loving sympathy, if there is anything in your relation to Jesus Christ which makes you yearn after the closer fellowship, if there be any consolation in Christ, if there is any fellowship of the spirit, that tie by which we are all bound, that atmosphere in which we are —that great bond of Christian unity; if there are any tender mercies and compassion, there is in your heart that which leads you out toward your fellowman, then make full my joy. Is the Apostle who suffered in the beginning of his experience at Philippi, wearing the stripes of the jailer, the Apostle who has passed through shipwreck and storm, is that man dependent upon the fact of Christian unity in the church at Philippi for his own highest joy? You say a Christian ought to be so rooted in Christ as to find that experience self-sufficient. What a powerful appeal is here! "For me to live is Christ, and to die is gain.

"But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

He could look into the Master's face and almost catch the accent of His tones, and yet he could say, I want you to fulfill the cup of my joy. What a blessing that is in our chapter of Christian service. There is something you can do for a human life, something I can do for a human life, I speak it reverently, which even the Omnipotent God himself cannot do. There are chambers in every human soul which nothing but the human can fill, and Paul wanted that the Philippian Christian should fill full his cup of joy.

The unity of believers makes the pastor strong. How many men's voices have been practically silenced in a community because back of them was not a united church. It is difficult enough to fight the battles in the outside world where everything is at enmity with the

church of Christ. It is terrible to face the world with a divided church behind you. There come times when to divide a church is to get in direct obedience with the spirit of God. There is a time when to keep silence in the church is a crime; when a church had better be torn to pieces than to exist. Those times rarely come, and most of the difficulties that have divided local churches have grown out of questions of mouth rather than questions of motive and principle and oftentimes were so confused with human pride as scarcely to discover the love of God in them at all. One of the greatest injuries we can render to the cause of Christ on the earth is to mar the fellowship of the local church. We hear much about brotherhood and we hear gladly some of the things that bind men together. Probably all of us today are interested in some of these organizations. Every brotherhood in the world, except the church, is chosen according to some standard. Men have the privilege of selection—men of similar tastes, men of similar stations in life. There are clubs, brotherhoods and lodges and unions where every effort is made to keep out the uncongenial. Yet the church of Jesus Christ brings together the educated and the uneducated, the cultured and the crude, the high and the low, and binds them together in the beautiful brotherhood of the church of Jesus Christ. The fact that church interests, the fact that it binds together, that it holds aloft united the light of Christ is a most wonderful plea, most wonderful argument for the existence of a living Christ. Let the last thing we do be to mar the fellowship of the local church. That is the thing Paul wants to write forever in the hearts of believers everywhere. Fulfill my joy.

"That you be of the same mind, of the same love, of one accord and of one mind." Marvelously beautiful is this expression as he speaks of the unity. Have you not been amazed at the power of this choir as it interprets Christ in song? Wonderful is the song, and yet blended in that song are scores of voices, tones so different that loved ones could pick out the voice in a crowd of a thousand, yet they blend in one beautiful harmony. And Paul is speaking of that beautiful harmony. Not the monotony of a single voice of interpreted truth, and not one point given by one man and blindly accepted by all, but that marvelous unity as it comes from the notes of the orchestra. Be of one mind.

How shall this unity be produced? Paul is very practical. He is the practical man of all the centuries. He tells us that one way by which this unity may be maintained is through the actual practice of some of the nobler Christian virtues. He speaks first of humility, doing nothing through strife or vainglory. Oh, if we were to drop those things which have come out of the spirit of faction how much would be lost out of the world! It seems that God has to get much

of His work done through exceedingly imperfect motives. There are men now preaching in Rome who are endeavoring to add affliction. I rejoice that, whatever, be the motive of the men, the gospel of our blessed Lord is preached. Much has been accomplished for His kingdom through a spirit of faction because of the great motives rather than the lack of it in ourselves.

"But in lowliness of mind, let each esteem other better than themselves." This is a hard saying, almost like some of the hard sayings of Jesus from which the people turned away. Almost an impractical word, "but in lowliness of mind, let each esteem other better than themselves." Push back into the meaning of that word lowliness of mind. You have the thought of the carpet on which feet walk softly as though one who passed on ahead of some weary traveler and by casting flowers of tapestry in the path make it softer for another life to walk. The life that makes other lives brighter. Not the kind that cringes in the presence of men but the humanity which gets a right estimate of itself from a just comparison with its own condition with the standards that are set in the skies. You know that word humility had almost to be created for New Testament use? Lowliness of mind. The life that somehow gets that estimate of God which makes it easy for other lives to approach unto God with hope and cheer. How can we say that another life is in all things better than ours? How can we look upon that church at home and esteem other better than yourself? There is no exercise in the Christian life that is more wholesome than that. Actually to find in every member of his church something that puts him to shame. He can do that if he tries. Here comes a man, his automobile stops in front of the church, a man who from childhood has been devoted to the truth of God, who has tried to consecrate his life to the kingdom of God, who has in all things tried to be faithful. Out in the world he is king of men, he says to this man to do this, and he doeth it. He knows he is very superior, yet as the hush of Sunday comes he passes the pew of some humble carpenter of that church and knows that like one of old, he is not worthy to loose his shoe latchets. She has come from a Christian family. When she is out in the great world she knows she is queen of the social life of that community and that it is her place to keep it sweetly Christian. She comes into the house of God. Passing some modest black draped form, a life whose great pleasure outside of the confinement of the home, is to come to the worship at the house of God, and she knows that that saint almost in rags lives nearer to the throne than she has ever come. And the finding of these things of the other life and the seeking out of those things which we know to be superior to ourselves and will help us to come to an at-

titude toward man which makes humility come into our lives. The spirit which girds itself with a towel and wipes the disciple's feet.

II. Now he comes to the great illustration; he wants to give them a pattern for this. He uses this profound statement as purely incidental as he brings it to bear upon the minute duties of the Christian life in the local church. You think he would reserve that for some mighty state occasion, when empires were at stake, but he is talking to brethren about getting along together in their own local churches, about living genially together. "Let this mind be in you which is also in Christ Jesus:

"Who being in the form of God, thought it not robbery to be equal with God:

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

"Wherefore God also hath highly exalted him, and given him a name which is above every name:

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

He turns the attention of the Philippian church to those marvelous heights which none escape, and calls them to follow their Lord down the ladder of humanity until he touches the lowest round. "But emptied himself, took upon himself the form of a servant, fashioned as a man, humbled himself unto death, even the death of the cross," and you have come from the sublime heights where God himself dwells in His glory to the lowest depths the vilest criminal of these days could possibly reach. Paul says, have this mind in you. That mind that does not grasp at an empire. That life that gives itself; empties itself. That is the spirit. Have that mind in you. You notice that it is because of this the exaltation comes. What name is it that God gives it? The name of Jesus. The name of prophecy. Not the mighty names of Old Testament, but the simplest, sweetest name of them all, the name He took in His human form, Jesus Savior. At that name every knee should bow and every tongue confess to the glory of God the Father. What is God going to exalt in your life and mine if He can find it? This spirit of humility; that spirit of humble service. He does not mean the glass of water in the name of a disciple. He does not mean the spirit that takes one to the sick and imprisoned, the naked and hungry, that springs out of that spirit which was in the Christ. He thought that the equality of God was a thing to be

grasped, and thought it not robbery to be equal with God. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." That is the spirit through which Paul expects the Philippian church to maintain a unity in the household of faith.

And passing on, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." The test of the church is its power to go on and work when influences that directly control it are apparently absent. Work out these things in my absence "that you may become blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Paul does not conceive of humanity as a great household of children without redemption. He has no hope of the world save by the blood of Christ on Calvary. It is a doomed world and the one hope that can be held up is the life that the Christian can hold in the redeemed Christ.

I should like to have discussed the character of Paul as it was exemplified in Philippi, and the elements of Paul's character as revealed in the Book of Philippians. Paul has a Christian leadership. The evidences that he was an equipped man for the service of God. In the verses which I shall read you will find the secret of his success. It is easy to hold up to the world the ideals that have been taught by Christ. That is telling the story, but you cannot always bring results in the telling of a story like that until your heart has tasted somewhat; the thing at which you aim in Sunday School does not come and there is something lacking. You have gone faithfully the round of Christian duty, but somehow the result does not come.

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

"For the same cause also do ye joy, and rejoice with me."

These Philippian Christians were living in the midst of a heathen community and Paul, recognizing the Jewish acquaintance with the libations said, if only you who have been led to Christ in my ministry, if only you, who have been banded together in Christian unity in the church at Philippi, can exemplify in your lives the richness of Christian experience, it is like an altar builded in the presence of God and on that altar is laid your faith, your service, your finished life, and if when that is done my blood must be shed and poured out as a libation upon that sacrifice, I shall joy and rejoice with you all.

Let us go home and read this little book from that standpoint—the equipment of the Christian worker, the things of grace that can enter into a wrecked life like Paul's and change him into the Christian man like Paul.

Our Father in heaven teach us that perhaps one of the greatest services we shall ever render the cause of Christ in this world is to promote the unity of believers. And we shall best promote that unity not by discussion but by having in us that mind which was in Christ Jesus, a possession of that spirit which somehow directs as nothing else in this world does; that spirit which prefers one another; that spirit which looks not upon his own; that spirit which constantly enlarges a human soul; that spirit which looks out upon the things of others until the wide, wide world for which Christ died, is a field of activity in which the obligation can never be discharged; and help us as pastors, Sunday School teachers, workers in our churches, to know today that the cost of successful Christian service is the price that Christ paid on the cross. Help us as we build our altars to be willing to have our own blood poured out as a libation upon that sacrifice. And may God's blessing rest with all richness upon all Thy saints and may we go back to our homes to enrich other lives and to understand the largest measure of richness which has been gained here. O God, how terrible is the need of Thy children. Press it upon our hearts. Help us to look out upon the world with the suffering spirit of our Lord as He looked out from Jerusalem. For Jesus sake. Amen.

WORKING OUT WHAT GOD WORKS IN

BY REV. W. E. BIEDERWOLF.

Address at Indian Mound Service.

"Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do His good pleasure." (Phil. 2:12, 1).

Work out your own salvation. Here's one thing, at least, a man can call his own; and I wonder if there is really anything else in all the range of human life and experience that we can really call our own? We say today, "This house is mine," but tomorrow it takes on wings of flame and flies away. "This money is mine," you say today; "I earned it; I piled it up," but tomorrow the bank breaks and you are without a dollar. If it was really yours why did you let it go? "This is my wife," you say today. "I wooed her; I won her and she gave herself to me," and "This is my baby," you say, but tomorrow the bloom goes out of the wife's cheek and another day the little one you called your own withers and droops like the delicate flower out in the garden and death comes and both are gone. Not even the life we call our own is really ours.

But here is one thing, if my eyes have not played me false, which this book of all books, the very word of God Himself calls "My own." It is my own salvation, and yet, even this is not my own, except as I work it out. For I take it salvation here means primarily character; and this is something which cannot be imputed or presented as a gift. It is something to be worked out; something to be built up.

Of course, in one sense, your salvation is complete—it was wrought out and finished by Christ when He died, and when I trusted Him I was saved; saved from condemnation, saved from the penalty of sin. In this sense salvation is a thing of the past.

In another sense it is a thing of the future, for I am yet to be saved in the hour of emancipation from this body of corruption when I shall see Him as He is and be like Him.

But in still another sense my salvation is now going on and I am being saved as the redemption made over to me in Christ, to be consummated finally before Christ is being worked out in me by the presence and power of the Spirit of Christ. In more than one place in the Word reference is made to such as are being saved, to salva-

tion in progress. And to this, to the salvation which consists in our deliverance from the power of in-dwelling sin and in touching our character into the likeness of the Son of God, must we apply at least the immediate reference of this verse in Philippians.

This salvation we are to work out. Now we are all agreed that it is the will of God that sin shall not have dominion over us. "This is the will of God, even your sanctification," and we are bound to admit that up to the limit of the light that is ours, up to the limit of knowledge, it is possible to be kept from sin. I do not know that we can rightly expect to be kept from temptation. Some of the holiest men have sometimes some of the fiercest temptations, but I am out of sympathy with some of the teaching today that a man's temptation is a sign of his holiness and that if he is not tempted it is a sign of his wickedness, so much so that it is hardly worth the devil's while to spend time over him. I believe the holier a man is the less he is tempted, although there come times even to the holiest man, even as there came to Christ, when all the powers of hell close in about him and try to drag him down, but let no man entertain for one moment the thought that it is necessary for him to sin.

But some one says, "I am here today at this Mound service because I have not only been tempted but I have fallen beneath the power of that temptation; forgiveness I believe I have had; redemption from the guilt of it I believe is mine, but it is salvation—not from temptation, but in temptation if temptation must come—it is power over sin I want."

What is your sin from which you say you do not yet have deliverance? God knows, and you know, and it may be well to leave the knowledge of it there, but whatever it is we are expected to work out our own salvation in the fullest measure of victory over it, and, there ought to be a way to do it.

Some of us are still troubled with unholy imaginations. Some poet has said, "Think well, and do well, will follow thought," but your trouble is not that evil actions follow but it is the shame and the chagrin that the very temple of the Holy One should ever be polluted by even a thought of that which is unclean.

I remember a conversation with a brother—a minister, too, by the way—in which he confessed with tears his trouble along this line. He had been reading Milton's exquisite hymn to Purity, where it is said a thousand liveried angels lackey the soul that is sincerely pure in heart so that every thought of sin is driven far away, and he said, "I would give the world to have an experience like that." But, "I do not know at what moment the devil will throw a spark from hell into my bosom; and in the sudden firing up of my passionate thought it seems as though the whole fabric of my Christian character, to-

gether with the smile of God, goes down in the result; and I want a better experience."

Perhaps that is not your trouble. With you it is something else; it may be that subtlest of all sins—spiritual pride—that is always getting the upper hand of you.

Possibly in your preaching and your public ministry you are failing to give Christ the pre-eminence. You are conscious always of yourself; you find yourself wondering always what the audience think of you and your sermon and your delivery rather than how your effort makes them think of Christ.

Possibly you have been a bit jealous of another's success; you haven't praised him in the presence of others as you would have done if that were not true.

I wonder if it is possible to rise above all this; to get continual victory over it? I wonder if God was dealing with impossibles when He said, "Work out your own salvation?" Well, He certainly would have been had He stopped there. But He didn't.

A one-time degenerate, but now regenerate, was trying to tell of those days when he existed in the lust of the flesh and he said, "Lust! Why you do not know what lust is. In one minute, lust, working on my diseased imagination, turned the whole world of virtue into a hell and turned me into a demon." "But you have mastered those passions, now that you are a Christian, haven't you," asked a friend. "No, I have not mastered them, but Christ has mastered them for me; I live, nevertheless, not I, but Christ liveth in me." Blessed be God, something like that is possible for every one of us. You say you have tried and failed; you say you cannot get the mastery. Well, I know of another man like that, and regenerated man, too, I am quite sure. Do you not remember how Paul says in the seventh of Romans, "For to will is present with me, but how to perform that, which is good, I know not." He says, "So far as my will is concerned I'm alright; I am willing to do God's will, I will what is good and pure and strong, but I have not the power; how to perform, I know not."

Some people have been much perplexed about this seventh chapter of Romans, but I have always felt it would be strangely out of place if it referred to the unregenerate man and I thank God for it, because I want to know something more than just about the pardon and justification of an unregenerate man; I want to know what Paul has to say about a regenerate man and the trouble he sometimes has with the old carnal and self-seeking nature. Here is a Christian man losing his temper repeatedly and going as repeatedly to his room and praying and weeping and crying to God for deliverance, which, for some reason, has never come. The will to do right is there, but the

power to do it is lacking; and in the face of such a predicament do not the words, "Work out your own salvation," seem to mock at my infirmity, because that is the one thing that I cannot do. Yes, but look at the next verse, "For it is God who worketh in you both to will and to do of his good pleasure."

We are to work out, as some one has said, what God works in. What a weight of staggering thought; nothing is too hard for God. He is a great worker. He keeps the sun shining and all the stars going about; He arrays the lilies in their beauty and hushes the storm into obedience, but the marvel of it all is that He stoops to work within the narrow limits of my poor soul. And if there is any darkness there, He, by His mighty power can illumine it; if there is defeat there, He can turn it into victory.

It will be well worth some one's time to come here today if, before he goes away, he shall have come to understand that the man, who is simply regenerated, is a weak man as long as he tries in virtue of his regeneration to do the will of God. There are such men who have fought for years, many years, against temper and self-will and unholy thoughts and never conquered them and admitted it with humiliation and grief. They have had the will but have not been able to do. But when God undertakes for us He works in us not only to will, but to do; and, if God's power can work in me like that, then certainly a pure and a holy life lies before me and it is not only my duty, but blessed be His name, my privilege to walk in it. And I wonder, if today, if just now, some of us would yield our whole life entirely up to the Spirit of God and let Him take the place that we with our own poor strength have been trying to take, if there would not come such a mighty change in us that we would marvel at our former selves! It may be like that with your life and mine. Will you let it be?

Remember, God is always definite. He never allows you to be confused about the issue. It is some one thing more than any other that stands between you and his glory and that thing, that one sin, that one weakness, real as yourself, wherever you are, on your knees in prayer, at the communion table, when you open your Bible, always comes up; and on that thing God puts His finger and says, "My child, I am here to work in you concerning this thing both to will and to do of my good pleasure."

What some of us need is the forming of a partnership on a new basis. No use trying to work out unless He works in. Will you say it today, "Mighty God, undertake my case; work in me now and from now on, with thy wonder-working power and let this unsatisfactory experience of mine be changed, and let that one thing, which has marred and disfigured my life, be forever a thing of the past."

OUR DEBT TO THE INCOMING FOREIGNER

BY BISHOP EDWIN H. HUGHES, LL. D.

The first problem in dealing with any question is the problem of attitude. We must solve this before we can solve the problem of action. Our attitude toward the incoming foreigner needs to be perfected. It is still touched by condescension. We bend to him as if we were the benefactor and he the beneficiary. In our severer moods we virtually say to him: "You are only our debtor. The books of life will not show that we owe you anything. We have built up a great nation, and now you come freely into its heritage of benefit. Foreign friend, recently come to share our hospitality, we trust that you realize your debt." This language represents our attitude, if indeed, it does not repeat our words. Standing at Castle Garden, or watching the lines of inspection on Ellis Island where the chalk-marked procession shows those that are physically fit to enter the Republic's gateway, we find it hard to think that we owe those shuffling marchers any large and real debt. We never saw them before. Where, then, is the ledger that records any account that they may rightly hold against us? Let us confess that this is the unexpressed thought of the average American.

If we add to this conception our conviction that the incoming foreigner is decidedly our inferior, our condescension becomes more lofty and our attitude more aloof. It seems almost natural to regard any one who does not speak our language as below our level. The ignorance which does not know our mother tongue does stand for one item of inferiority, and it is easy to classify the foreigners on the level of their English illiteracy. The cure, of course, is to go abroad and be foreigners ourselves. When we see deck-hands, hotel waiters, and even little children vainly trying to repress a smile at our own clumsy jabbering, we learn rather sharply the meaning of the Golden Rule as it applies to the speech of the world. The foreigner's failure to use our beloved English is for many a symbol of his failure to appreciate and understand the deeper interchanges of American life. He seems to be as far from our national spirit as he is from our national language. We are now but a short distance from the conclu-

sion that the incoming foreigner is more than a debtor; he is a debt. Not only has he done nothing to earn the vast treasures and opportunities that he finds in this good land—he is himself a liability rather than an asset. Upon his arrival we enter him upon the debit side of our nation's books, considering that there is little or nothing to act as an offset in the credit column. When, therefore, one talks to us of our "debt to the incoming foreigner," he himself becomes well-nigh a foreigner and indulges in speech that we do not comprehend.

Evidently from this attitude and this spirit we can not create an interested and helpful relation to these strange guests of the Republic. We become Ladies Bountiful and Gentlemen Bountiful, indulging in a showy giving of that which they do not deserve. We feel that we almost resemble God in the exercise of a free and unmerited grace. We imagine ourselves in the realm of His bounty when we are not actually in the vicinity of His love. Our aid to the foreigner gurgles and gasps because it lacks the pressure of a vast reservoir of motive. The posture of stooping condescension is too tiresome to be long maintained; ere long it stiffens into erect and frozen scorn. It is discouraging to continue a business where every figure represents outgo, and no figure represents income. All these metaphors interpret us to ourselves. The foreigner to us is a foreigner; he is foreign in his dress, foreign in his language, foreign in his history, foreign in his spirit. There is only one goal for this feeling: the foreigner will become a greater foreigner, farther removed from our sympathies and obligations. He is now a rank intruder, walking over our property; an embezzler, taking our possessions; a supplanter, stealing our birthright; an iconoclast, tearing down our altars. This is not the spirit out of which comes gentle and patient service. If the Chinaman who talks "foreign devils" is ready for a Boxer rebellion, the American who thinks "foreign devils" is not yet imbued with the love of a missionary.

We shall not rescue ourselves from this heartlessness until we discover our debts. There are three books of life upon which the accounts are written. One is inner; one is outer; one is upper. The first account is given in instinct; the second is given in history; the third is given in redemption.

I. The debt of instinct is a subtle thing and does not give itself a ready statement. It is illustrated by the debt which the good father owes to his young child, and by the debt which the good son owes to his aged father. The obligation is too sacred for ordinary figures. To put its statement on a blackboard is something like sacrilege; to send in a formal bill is outrage; to count the aid in the tithe

is blasphemy. This debt is recorded on the tablets of the heart. We feel what is due from ourselves quite as much as what is owed to others. This is the debt of human kinship.

The strength of its working depends somewhat upon nearness of relationship. The circles of obligation are many, and they widen vastly; but they always retain a personal center. They are individually concentric. The family-circle is nearest; the friend-circle is next; the town-circle next; the state-circle next; the nation-circle next; but the world-circle insists upon being drawn around that same center of the one human heart. It often requires dramatic happenings to prove the tug of these wider circles; yet the proof comes. The cry of a child in the street will stop the wheels of commerce; nor will we halt to inquire whether the child is black or white or yellow, native-born or foreign-born. The cyclone visits the city in the distant state, and our train-load of help is quickly on the way. The famine comes to China or India, and our laden ships cross the great seas with all speed. Lisbon is smitten with disaster, and we forget our prejudice against the Portuguese. The earthquake and the tidal wave devastate the Italian city, and we cable our money to the scenes of want.

Stated in other terms, the law is this: The need of the other man makes our debt. The foreigner's coming hither is often the expression of his need. His passage money sometimes represents months and even years of his toil. That uncouth fellow yonder has been working for three years to save enough to bring his wife and babies over the sea. The physician will tell you that he frequently dies of homesickness. The foreigner is a very human being, my friends. He is our kind; that is, our kin. His heart is filial, paternal, husbandly, friendly. If you watch him at the great wharves or at the railway stations, he clasps his wife and children in his arms when they come to him after the long waiting, and he sheds his tears of joy. For this hour of bliss he has labored on a thousand days. This man is our relative. He has in him that gift of fatherhood from which every fatherhood in heaven and in earth is named. Since he is here, and often here to stay, why make him an anarchist by holding him socially as far from us as his native land is geographically far from ours? Why not give our human feeling its rightful liberty—the liberty to love and aid the incoming foreigner.

II. But to a certain type of mind, used to figuring all of life's transactions according to the debit and credit fashion, the debt that is written in the counting-books of history will make the surest appeal. Let us bear in thought now that we Americans take to ourselves the credit for what our ancestors have done on this continent.

Our usage employs "we" in a collective sense. The "we" is more than editorial; it is national; it is even continental. Within the meaning of that ample pronoun we gather all our forbears, back to the Declaration of Independence, back to the pre-revolutionary times, back to the landing of the Puritans. All that splendid history is ours; all the heritage that it has gathered together belongs to us and to our children, world without end! So runs our feeling, if not our thought. We quickly take advantage of the law of inheritance to secure us in our American rights. One who did not know might judge from our speech that "we ourselves" had steered the Mayflower, defeated Cornwallis, built the frigate Constitution, given Grant his commission and Lincoln his election, shoveled out the transcontinental roads, and said to the hindering mountains, "Be ye removed." Somehow we feel that by the law of entail we are the natural heirs of all the American times—so much so that we speak as if "we ourselves" had carved out that wondrous history.

Now, we shall not try to pull this personal conceit down to the level of its own actual earnings and desserts. We shall allow that we are the natural heirs of our ancestors on this new continent. This means, then, that we must grant that the peoples who come to us from other shores are the natural heirs of their ancestors. They should inherit the benefit of what their forbears have done. We can not have a law of entail in America that will not work over the wide world. Consequently if we claim as a debt against the foreigner what our ancestors have done for him, he can rightly come forward and present a bill for what his ancestors have done for us. We do well and justly to study the immigration figures with this idea in mind.

The recent statistics will show that the Slav heads the list of incomers. The Slavs are roughly classified as the people that come from Russia, Austria-Hungary, and the Balkan States, such as Servia, Roumania, Bosnia, and Bulgaria. Immigrants from that great general section sweep into our land by the hundreds of thousands. Just now that stream of humanity flows ceaselessly, and the fountain from which it flows is still immense and shows no sign of being stanched. Nor is the Slav always attractive. Dirty, unkempt, quick-tempered, mad often for rum, and crazy under its influence—he gives us concern as we see him unpacking his one blanket, ready for a long stay in this new land.

But our chief point now is, what has this Slav through his ancestors done for us? Do we owe him a debt? We have time to study only a few of the mountain-like services which his forbears have rendered us and all the world. The Slav has fed that stream of general historical benefit that flows so generously upon our lives. When we look up into the heavens we must recall that it was a Slav named

Copernicus who, in the early days of the sixteenth century, long before Newton came with his discovery, gave us the theory of the sun and earth and skies that still bears his name. When we go into the schoolroom we must remember that it was a Slav named Comenius who, losing all his property and writings by Romish persecution, fled in the seventeenth century to Poland and became the greatest educational pioneer and reformer of his age, long anticipating Pestalozzi and Froebel and Horace Mann. When we go into our free churches we must not forget that it was a Slav named John Huss who, a full century before Martin Luther started the Reformation, had placed upon his head a paper crown disfigured with the pictures of fiends, heard the merciless bishop of Catholicism say, "Now we give over thy soul to the devil," and answered from amid the martyr-flames, "But I commend to thee, O Jesus Christ, the soul which thou hast redeemed." Soon his ashes were sprinkled upon the Rhine, to float out to the seas as the symbol of his widening influence.

But our debt to the Slav is national as well as religious. It was a Slav named Sobieski, who in 1683 overthrew the Turkish army in front of Hapsburg, and so became a mighty stay against the flood of Mohammedanism that pushed toward Europe. It was a Slav named Kosciusko who, coming in the impulse of freedom to aid our continental armies, planned the fortifications at Saratoga, became chief engineer in constructing the fortifications at West Point, was made adjutant to Washington, was thanked by Congress and advanced to the rank of brigadier-general. It was another Slav, of noble family, named Pulaski, who volunteered in the American service against the British, was made chief of dragoons and brigadier-general because of his bravery at Brandywine, organized Pulaski's Legion by authority of Congress, marched to South Carolina, and in the siege of Savannah poured out his life as a titled martyr to the principles of American democracy. Verily, the Slav has put us in his heavy debt. Greeting him, newly come upon our shores, let us see in his weary face the countenances of his forbears who touched the heavens with light, the schoolroom with power, the church with liberty, and the American Republic with sacrificial help. When we have paid to the down-trodden Slav the debt which we owe to his ancestors, we can then with better grace chill him with our condescension and absolve ourselves from all outward obligation.

The Italian comes just after the Slav in the numerical procession. The figures show more than two hundred and twenty thousand Italians for the year ending June 30, 1910. In the East and Middle West he has succeeded the Irishman as the digger of ditches and the builder of roads, while the fruit store and the street organ are still his specialties. By many he is classed with the undesirables. He has won

the uncomplimentary epithet of "Dago." But suppose that you owe to this Italian immigrant principal and interest on what you have received from his countrymen! Soon you would declare yourself a bankrupt, utterly unable to meet your just obligations! The Italians gave us the conception of law and government that entered in such a marked way into the molding of our Christian faith; those highways along which the feet of Paul and the early disciples went on their missionary journeys; Raphael, del Sarto, Botticelli, Angelico, and hosts of the world's greatest artists, reaching the human climax in Michel Angelo; Galileo in astronomy, Dante in literature, Mazzini and Garibaldi in patriotism, and the Cabots in exploration; Columbus for the discovery of our continent, and Amerigo Vespuccius for its namesake; Volta, who is memorialized by the word "volt;" Galvani, who is memorialized by the word "galvanic;" and the discoverer of wireless telegraphy in Marconi. In short, the Italians have scattered the reminders of their great deeds among all the departments of achievement and have laid the world under a countless debt. If what our ancestors have done on this American continent belongs to us, then surely what the Italians' ancestors have done for the world belongs to them. If we allow this lesson to focus upon our minds and hearts, sheer gratitude will lead us to pay a huge respect to those countrymen of Cæsar and Virgil who, by choice exiles, come to Columbia and the American shores.

Behind the Italian comes the Jew. He marches in upon us from many lands. Some one has recently said that America, which was the new Ireland, and the new Germany, and the new Sweden, and the new Russia, is now becoming the new Jerusalem. Surely if America were only Palestine, it would look as if the prophecy of a reunited Israel were on its way to fulfilment. The Jew has his faults, and it will be a mistake to flatter him unduly. He gives exclusion, and while he does that he will get exclusion. So long as the child of a Jewish home who marries a Gentile is mourned as dead and held as nameless; so long as conscientious Jews who become Christians are hounded with relentless persecution and mockery, so long will the Jew get back much of his own social coin.

This is said in the interest of frankness and truth. But, let us proceed with an equally frank and truthful acknowledgment of our debt to the Hebrew race. Abraham, Moses, Isaiah, Elijah, Daniel, Joseph, Matthew, Mark, Luke, John, Paul! And then Jesus of Nazareth! In all the sympathy of early religious history God has bound us up inextricably with the Jew. The stream of monotheism flowed from the heart of a Jew, the father of the faithful everywhere. Joaquin Miller did not overstate it in his piercing poem addressed to persecuting Russia:

"Who girt the thews of your young prime,
And bound your fierce divided force?
Why, who but Moses shaped your course
United down the grooves of time?
Your mighty millions all today
The hated, homeless Jew obey.
Who taught all poetry to you?
The Jew, the Jew, the hated Jew.

"Who taught you tender Bible tales
Of honey-lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?
Who gave the patient Christ? I say
Who gave you Christian creed? Yea, yea,
Who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!"

But the Jew has been more than an abstract religionist.

He has been poet, scholar, musician, merchant, statesman. Driven from land to land, his sad way has been sprinkled with blood—and with benefit. If we shall willingly confess the debt that we owe him, we shall make an easier approach to his heart. Jesus had a pathetic longing for the lost sheep of the house of Israel. Our blessed Lord will not be satisfied until He sees the travail of His soul in the persons of His own countrymen. Sometimes we must all think that a regular part of the ritual of our Sunday services should be the prayer, "O God, bless Thine ancient people Israel!"

Paul once said, "I am debtor both to the Jew and the Greek, to the bond and the free." We are debtors. Fourth on the list comes the German. He is welcome. When 1917 draws on we shall show the good pope of Rome that we have not repudiated the man or the land that led us far away from the dark ages into modern light and liberty. Next in numercial order come the English. We have a common Bible, and largely a common faith. After the English our Scandinavian arrivals are largest—blue-eyed and light-haired, sturdy, and, for the most part, Protestant in religious preference. God gives us more Hansens and Petersons and Olsens and Johansens! Then comes the Irishman! We thought he had all arrived long ago; but yet he comes. Ireland still loses in population. Long ago Lady Wilde wrote:

"A million a decade! Calmly and cold
The units are read by our statesmen sage;
Little they think of a nation old,
Fading away from history's page;
Outcast weeds by a desolate sea—
Fallen leaves of humanity."

Even though the figures of Irish immigration sink below fifty thou-

sand a year, still the son of the Emerald Isle marches through the gate of Castle Garden and claims his political rights and privileges with all due speed.

Pull out from the fabric of our civilization the threads that have been woven in by German, English, Scandinavian, and Irish hands, and you would shortly leave a ghastly, raveled, torn garment! These incoming foreigners are not mere seekers for our bounty; they are the rightful claimants of our sympathies and aids. Behind them stands a matchless army of men and women who wrought well for us and who now seem to ask that we shall pass the payment of a part, at least, of our unspeakable debt to their less-favored, lonely, struggling descendants. By God's help we shall pay our honest obligations! John Huss and Columbus, St. Paul and Goethe, Shakespeare and Gustavus Adolphus shall not plead in vain for their countrymen.

III. Having considered the inner and outer debt, we turn our minds and hearts to an upper debt. The voice that speaks in the soul and in history speaks to us likewise in redemption.

It is not too much to say that all the three forms of debt converge in the heart of Christ. The incarnation established a certain human kinship whereby God reaches us in sympathy and enters into the fellowship of humanity. Even so we are no more strangers and foreigners to the commonwealth of Israel, but fellow-citizens with the saints and with Him. The High Priest is no longer the inhabitant of a country distant, vague and strange; He is Immanuel, God with us, touched with the feeling of our infirmities. Jesus creates anew the debt of human kinship.

He thrust Himself, His life, His Cross, His tomb into history until history became a new and sacred thing. Take Him from these centuries and the calendar is streaked with the gray and black of unutterable gloom. Tear down His Cross, and the world loses its pivot. Banish His tomb, and the world itself becomes one great graveyard. Wipe out of the records all that He has done to make our lives glad and beautiful and good, and somehow stars, moon, and sun fade from the skies of life, and the outer darkness conquers. To whom shall we pay this historical and deeper debt? Jesus has gone through the cleft heavens. But He scattered His heirs so widely over the earth as to give us everywhere the opportunity for honest payment of our debt to Him.

Let us take our stand once more at Castle Garden. We note the throngs as they shuffle through the gates, men and women with sacred faces fronting new life in a lonely land. Some of them have fled from the ghost of life-long poverty; some of them from the mailed fist of oppression; some of them from the blood of persecution; some of

them from Russia's profane edict of banishment "in the name of the Father and of the Son, and of the Holy Ghost, Amen!"

The crowds move by us. Are these men and women alone? Is there no one here to plead their cause, no days-man to mediate between them and the people of this land? Look again, Christian men and women, whose eyes have been anointed and opened. Jesus stands with those newcomers. Above the babel of their voices sounds the voice of the Son of man and the Son of God. His hand points to these new people as he ushers in His day of judgment. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." Thus Christ puts upon us the pressure of the upper debt. He identifies Himself with them. Henceforth in the countenance of the immigrant we see not simply our own faces in the likeness of human kinship, and the faces of his forbears in the kindness of human benefit; we see the face that was more marred than any man's, and yet the face that shines forever with the light of human hope because it shines forever with the glory of divine love.

CHRISTIANITY AND GOVERNMENTS

BY J. A. McDONALD, LL. D.
Editor Toronto Globe, Toronto.

What message has Christianity for the governments of America? What can Christianity do, through the 31,000 adult Bible classes of the United States and Canada, to make government of the people, by the people and for the people, a reality on this continent? What power is there in the religion of the churches and Sunday schools to vitalize and sustain American democracy, and to warrant it in aspiring to project itself over the world? How are the principles of righteousness and the power of service represented in this Bible Conference to be made energizing and dominant in state legislatures and in the national Congress at Washington and in provincial legislatures and in the Dominion Parliament at Ottawa?

Questions such as these are suggested by the theme of this afternoon's program. It is our duty to face such questions, and to make our churches face them, without mincing words and without evading issues. I shall, therefore, press upon you some points which seem to be pertinent and to call for recognition.

I. The fact of American democracy puts responsibility for American government directly and immovably on the American people. If there is evil in the land, injustice, oppression, wrongdoing, the people are responsible. There was a time when responsibility rested on the king. His was the authority and his the blame. But if we, the people, have dismissed the king, if we have put on the royal purple and climbed up to the throne of power, then ours the blame and ours the disgrace—ours and our children's after us. For this is the distinction of our democracy: that we have taken the scepter of government from the hand of the king and put it into the hand of the crowd.

II. The character of government is judged not by its forms, but by its fruits. Names and phrases and symbols do not signify. We may talk of the monarchy or of the republic. We may prate about autocracy or about democracy. That government is best which produces the best results in individual freedom, in civic efficiency, in national character. A system is judged not by its favored few, its aristocracy of privilege, but by what it does for the average man. In England there is—or rather was, for it is passing with the steadily rising tide of British democracy—in England there is, at

least, the remnant of an aristocracy of birth and of privileged position which through generations dominated English life and character. In America, both in the United States and in Canada, there is growing up an aristocracy of wealth and of the power of politics and in industry that wealth controls. Under both flags every special privilege to the few involves a special loss to the many. Class privilege on one side means danger to class rights on the other. That danger is none the less in America because we have changed from one type of class domination to another. Our forefathers came to these United States and to Canada to escape the injustice of land laws and the exactions of landlords. I ask you if our children will inherit from us that larger personal liberty and that juster equality of opportunity which we inherited from the pioneers of this continent? If the older landed aristocracy of Britain chastised the people with whips, what have we whereof to boast if our privileged American plutocracy chastise the people with scorpions?

III. In so far as government under our democracy has come short, that shortcoming is due not to the inadequacy of democratic institutions, but to the frailties and failures of the people, who are themselves the government. Henry Ward Beecher used to go through the country lecturing on the "Reign of the Common People." But scarce had one generation passed when from a stage wider than even Beecher commanded there arose a many-voiced cry, surging all the way from Maine to California, that the promise of equality made in the Declaration of Independence had not been fulfilled. Today on all sides and out of all parties the accusation is hurled about that Lincoln's inspiring dictum at Gettysburg has been degraded into "government of the people, by the rascals for the rich." On all sides the cry is raised against trusts and combines and big interests. Each party sets itself to outcry the others in the name of the law and justice and the common people. But, deeper than the voices of constituted authority, more determined than the slogans of political parties, there has risen a new, strange and alien cry, not heard in congress, ominous, threatening, ungodly, all the way from New York to Los Angeles: "A curse on both your houses! The bomb's the thing!"

But, these cries of discontent, heard all over this continent, heard all over civilization, heard in Britain loud and stern as anywhere, are not only ominous, they are hopeful, they are the birthcries of a new democracy.

IV. But the new democracy will do no better than the old, unless there come with it a new moral standard and a new moral dynamic. Christianity can do nothing worth while for governments except to Christianize the life of the people, of all the people, in whom is the source and power of democratic rule. The curse of government in

America today is the inadequate morality of the people. There has come, in the free air of our broad life, a marked weakening of our sense of moral distinctions, of moral obligations and of moral retributions. We do not believe as sternly as our fathers did in the authoritative rightness of right and in the absolute wrongness of wrong. The sense of right may be strong and alert in personal affairs, but not in social and corporate relations. We do as corporations, or profit from its doing, what we would scorn to do as individuals. Times and places and purposes warp our moral judgment. Notoriously is this true today in large enterprises and in political and social duties. Government can never be just or strong or enduring so long as great areas of our life are regarded as free-and-easy moral religions "where the best is as the worst and there aren't no Ten Commandments." In our chambers of commerce, in our institutions of finance, in our stock exchanges, as well as in our party conventions and halls of legislation, we need to return to the element morality of Butler's dictum which John Morley told the University of Toronto he would write over the doorway to every university and Parliament in the British empire: "Things are what they are; their consequences will be what they will be; why, then, should we deceive ourselves?

And our quickened moral sense must be alert not only as regards the wrongdoings of the common offenders, the publicans and sinners of outraged social life, but even more keenly for that wrongdoing which society designates by some more euphemistic name than adultery or theft. If under our government every man has an inalienable right to life, liberty and the pursuit of happiness, it is a sin and a crime for privileged interests to interfere with that inalienable right. If the campaign song of the British land reformers, "God made the land for the people," is God's truth for the Lords in Britain, it is equally authoritative in America that God made for the people not only the land, but the minerals deposited in the land, the forests that grow out of the land, the electric energy stored in the water that flows over the land, and the fish that swim and swarm in the seas and lakes that wash the shores of the land. God made all these for the common people of America, and any system of organized monopoly interfering with that divine provision for human needs is an offense for which America shall have to pay, even as Britain has had to pay for the crying injustice of the feudal land laws. And Christianity can do nothing for governments in America more effective than making Christ's principles of political economy and social justice apply justly and in the Christ spirit to the details of everyday life, not for the vulgar lawbreaker alone, but for men as decent, as highly respected, and as nominally religious as any man among us. Unless a revolution is wrought in the world of the well-to-do and the privileged

classes, an issue may be raised by the unprivileged masses which will be no respecter either of persons or privileges.

V. The root evil of all this trouble in high classes and in low that threatens governments and endangers democracy itself is the uncured selfishness of men. And there is no cure for selfishness except love. Love alone has the power so to strike the chord of self that it shall pass in music out of the harp of life. Love alone as the motive in life goes deep enough or is strong enough to turn selfishness into unselfish service. The economists and philosophers all through the ages have declared that self-interest is the supreme and lasting motive in life. It is the radicalism of Jesus that he repudiated the whole self-interest school and declared love to be supreme over all other compelling motives in a moral world. He made service the standard of life and love the motive of service. "Thou shalt love thy neighbor as thyself": that is the Christ motive for Christianity and without it neither man nor nation is Christian.

Men and women of this Conference, unless we hold this Christ view that love is the supreme compelling motive in life our religion is not Christian. Unless we carry this view into actual life in our business relations as employers, as employes, as public men, as private citizens, what we call our Christianity is not according to Jesus Christ. And unless we can make love to be the motive in the lives of the rising generation, the dominant motive in the industrial world and in the life of the nation, our Christianity will do nothing real for the governments of America.

VI. Into our politics and into our social programs there must come this radicalism of Jesus or there can be no real solution for oppressive trusts on one side or for destructive anarchy on the other. Self-interest is the motive of all that selfishness, and against its self-blindness must be set the distinctive program of Jesus.

The eternal law said: "Thou shalt love the Lord thy God with all thine heart and thy neighbor as thyself." Jesus crammed that law with a deeper meaning and gave it a broader range: "A new commandment give I unto you, that ye love one another." That is the basis of Christian sociology. That love makes aristocratic injustice impossible.

Jesus said: "If any would be great among you let him be a servant;" and He set that greatness of service ever against the Gentile greatness of "lording it" over others. Service is the Christian standard.

Jesus said: "As the Father hath sent me into the world, even so send I you." That commission of all who love in the service of all who suffer is the note and mark without which there is no Christianity.

I know that men will say, and say with the accent of finality, that Christ's ideal cannot be realized in business or in politics, because human nature does not change. But Christ said human nature can be changed. And human nature must be changed or civilization is doomed. "Ye must be born again." The absolute imperativeness of that new birth, the birth out of selfishness into love, out of social strife into social service, is the only hope for the new democracy. "If any man is in Christ he is a new creature." That new creation is the complete vital transformation of all our motives and of all our standards of values. Tolstoi said: "We are willing to do everything for the people except get off their backs." Privileged classes never will be willing to get off the backs of the people until they learn the lesson of love for humanity which sent Jesus to Calvary bearing the people's cross. That new birth of love will solve our age-long problem. Nothing else will solve it.

And the time is come when service to others for love's sake is seen to be not only Christ-like, but also the mightiest thing in life. In June of last year, from a vantage place in Wesminster Abbey, I looked down upon that matchless ceremonial of pomp and splendor, the coronation of King George. And this was the most regal thing in all that gorgeous ritual: the King's response there in the presence of his people to the magnificent words of the text of the Archbishop's sermon. "I am among you as he that serveth." When that spirit comes not to the King alone, but to parliament, to the army and navy, to the great public corporations, to the vast financial interests that decide issues for the empire—when that kingly spirit of service comes to all the people—the problems of government will solve themselves, and democracy will be justified of her children.

And this is the lesson America must learn. All over this continent men worship the great god Things. Big Things, not great men! Our American Anglo-Saxondom must know that it is set here in the midst of the world-nations to bring in the new era of international good-will and international service.

VII. All this that I have said is but the program of Christianity for governments in America. Back of that program there must be power. There is no power for the redemption of life but the power of a person. The dynamic of Christianity is the living person of Jesus, the Christ. Personal love and loyalty to Him is the compulsion that will make this Conference and the schools of the churches tell in the life of America and of the world. With His program and the power of His personality any ten men from this Conference could go back and save our worst Sodom from destruction.

His name is above all the names with which we try to rally the forces of progress and reform, make it the rallying cry in this Confer-

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ence, in all our churches, in the halls of legislation, in the unions of labor, in the board-rooms of finance, in the dull and waste places of our life. His program! His power! His name!

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a name, a name, a name,
Can set that land on fire.
Its sound is sweet, its letters flame,
But I know of a name, a name, a name,
Will set this land on fire."

THE EPISTLE TO THE COLOSSIANS

W. LEON TUCKER, D. D.
Pastor Calvary Baptist Church, Los Angeles, Calif.

The Book of Colossians is corrective of all false views concerning the person and the work of Jesus Christ and, therefore, conducive to the spiritual life of the individual believers and the church as a body of believers. Everywhere everybody confesses the sad condition existing in many churches. There is sin and spiritual sickness abounding. Worldliness walks and stalks through the ranks with gaudy and godless trappings. The missionary treasuries are empty and the secretaries stand pleading before them. Fields are famishing and the workers languishing. There is want in low places and waste and wickedness in high places. Eddyism, Russellism, Spiritism, Americanized Buddism, Theosophy and New Thought in various and multitudinous phases proclaimed in high sounding scholastic phrases, each denying the Word of God, the person of the Son and the work of the cross. Thank God these false systems are not permanent. They are but latter day manifestations. They will soon perish at the brightness of His coming. (II. Thes. 2:7-12).

A spiritual understanding of the message of Colossians would put an end to it all and herein the Holy Spirit has given an antidote and prescribed a remedy. It is a book that deals with all heresy for all time. It humbles human reason and exalts divine revelation. Satan conceals the truth about Christ but here in Colossians the Spirit of God reveals the truth about Him. Before this truth Satan's lies, however scholastic or subtle, are found out. The second Epistle to the Corinthians (4:6) would make for the study of Colossians a striking preface:

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Colossians gives the knowledge of the glory of God in the face of Jesus Christ. It is in the Colossian letter we learn that Christ is not "some thing," but "some one!" That He is not something but "All." The gospel is not "this thing" or the other, but the "Lord Jesus Christ!" There are many who will give the Christ of God a high place but not the highest. Colossians gives Him the highest. Here

He is "all and in all." There is no "comparative religion" in Colossians. There is none with whom He can be compared. The book of Colossians was not the inspirer of a "World's Congress of Religions." When the truth about Christ is known it always reveals Him "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. 1:21-22). "Comparative religion" would place some one by His side, but divine revelation puts "all things under his feet." (Eph. 1:22). Hebrews shows Him as "better," but Colossians shows Him "best." Said Joseph Parker, "Christianity is not a comparative religion; it is a superlative religion." It is this because in the Lord Jesus Christ is "all fullness," (Col. 1:19) "all wisdom," and "all knowledge." (Col. 2-3). There is not anything or any one above Him, they are all under Him. "That in all things He might have the pre-eminence." (Col. 1:18). "Comparative religion" would give Christ eminence, but divine revelation gives Him pre-eminence!

What think ye of Christ is the test
    To try both your state and your scheme,
You cannot be right in the rest
    Unless you think rightly of Him;
As Jesus appears in your view—
    As He is beloved or not—
So God is disposed unto you
    And mercy or wrath is your lot.

Some take Him a creature to be,
    A man or an angel at most;
But they have not feelings like me,
Nor know themselves wretched and lost.
So guilty and helpless am I
    I dare no confide in His blood,
Nor on His protection rely,
    Unless that I knew He were God.

The student will find himself, in this study of Colossians, on the firing line. It is a question of what is truth. We shall not mince our words nor speak in apologetics. The gauntlet is down. It is the Christ of revelation, not of human speculation. What the book says is what He is.

We have learned that it is a Satanic success to make Christ much but not all. To give Him much honor but not all honor. To give Him eminence but not pre-eminence. To place creatures by His side rather than beneath His feet. (Eph. 1-22).

In Paul's Gospel Christ is not "something" but "all." He is not "something in it" but all there is to it. Perhaps the greatest Christological statement in the word of God is found in the Colossian Epistle —(Chapter 1:15 to 19)—Satan, who has failed in preventing Christ

in doing what He has done, now seeks to prevent the vision of who Christ is by blinding the minds to His personal glory. (II. Cor. 4:4).

In the letter to the Phillipians, which is a book of examples, in chapter 2, verses 5 to 11, we have a Christological statement which is most marvelous. It reveals the humiliation and the exaltation of the Son of God. It descends from the highest heights to the lowest depths and back again to highest heights.

The order, however, of this Phillipian passage is the reverse to that in Colossians.

In Phillipians the scripture shows what He did before it shows who He is.

In Colossians the order is first, whom He was, (1:15 to 19) and then, what He did. (1:20 to 23).

This is the very argument of the Colossians Epistle: because He was who He was, He did what He did, and He could not have done what He did if He were less than who He was.

We will approach the Epistle in the following order:

I. The place—Colossæ. The meaning of the word is "punishment" or "correction." In the scripture there is much "in a name" if not everything. ("Correction" is really the character and key word of the Epistle).

Colossæ, situated in the Roman province of Asia, was a considerable city of Phrygia, not far from Laodicea and Hierapolis. These three are mentioned together in the Epistle. (4:13). Bishop Nicholson says, "Colossæ had long been famous as the adopted home of oriental mysticism."

Colossæ is now buried in ruins and the memory of it is chiefly preserved in this Epistle.

Bishop Moule remarks: "Colossæ is now nothing but ruins. Ages ago the site was deserted for a place called Chonos, three miles away. The visitor finds a field full of broken structures and mutilated columns, and at a little distance another field showing the debris of a cemetery; the Lycus, the Tchoruk Su of the Turks, rushes as of old between. This is Colossæ. "But the word of the Lord endureth forever."

II. The people—The only feature of the population which throws light on the Epistle is its very considerable Jewish ingredient. Two thousand Jewish families had been transplanted by Antiochus the Great and had been settled in Lydia and Phrygia and it is important to observe that those families had been brought from Babylonia and Mesopotamia. Among these Jews there was a false sect answering to the false doctrine condemned in this Epistle. They were known as

the Essenes, and were a sect of Jews formed shortly before the Christian era and existing till the fall of Jerusalem. They practiced voluntary poverty, had community of goods, sought higher degrees of holiness and were mostly celibates. Godet says "none of these circumstances, as we shall see, is unimportant for understanding the writing we are about to study."

III. The period—The date of the Colossian Epistle is the same as that of Ephesians and Philemon. Colossians was probably sent by the same messengers who bore the two above mentioned Epistles. A. D. 64 is the commonly received date. Colossians was one of the prison Epistles and was written by the Apostle Paul in Rome. Sabatier says—"These three letters (Philemon, Ephesians and Colossians) form a distant group among the Epistles of the captivity. They preserve striking traces of this close connection in their origin. Compare Col. 4:9 with Philemon 23, 24. Compare Col. 4:10, 12, 14 with Philem. 2, also Col. 4:17 with Eph. 6:21. These Epistles, in fact, mutually imply each other, and it soon becomes evident that they had one and the same author."

Disputed questions concerning the imprisonments of the Apostle will not be here discussed.

IV. The purpose—The purpose of the Epistle to the Colossians stated in general terms is to reveal

The Person and Work
of the
Son of God
and the
Position and Walk
of the
Sons of God

The immediate occasion of its writing was the presence of a false philosophy which through Gnosticism, Judaism, Spiritism, Ritualism, Ceremonialism, Mysticism and Asceticism, attempted to make void what He had done and to conceal His full personality and thus supplement the entire Christian system.

The ultimate object of the Epistle was for instruction of the church, the body of Christ, in its position in Him and walk before the world. The book is corrective of failure to "hold the head." Dr. Morgan has beautifully said:

> The Ephesian Epistle deals with the glorious vocation of the church in its union with the Head! The Colossian letter deals with the glory of the Head, as at the disposal of the church.

It is here we see Christ the agent of creation and the author of

salvation. He is here not only the fullness of God but the finality of God's revelation. It is polemical and practical.

V. The Plan—The plan of the Epistle is as everything else which comes to us from God—perfect! Its organism has the perfection of its author. Its beauty is as its builder. Its construction as its instruction is from above. There is no chaos in scripture. There is confusion in the darkened minds of men but none in the words of Holy scripture.

The Bible is not only the "word" of God but it is the "words" of God and never was this more remarkably illustrated than in this Epistle.

MINISTERS' CONFERENCE

LED BY REV. GEORGE A. MAHY.

I have no sermon to preach this morning, but I just want to ask that God shall be with us and that we shall be led by the Holy Spirit.

There is a verse that I want you to think about with me; II. Kings 5:14.

"Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

"According to the saying of the man of God" is the sentence that is in my mind and has been on my heart all this week, and I want to raise the question, Who is the man of God? The man of God referred to here has an interesting history. It did my heart good to make a fresh study of him and of his life a few days ago. You remember that request of his when he was given an opportunity to ask for the thing he wanted, a double portion of the spirit that rested on his great master, Elijah. And you remember the condition that was made; that if he would follow to the end and that if he would see that master of his at the last moment following him, his request would be granted. There was a holy ambition in his life, a great determination in his soul; and his request was granted and a double portion of the spirit of his great master Elijah rested upon him. You remember that at a time of crisis in the kingdom of Israel when the kings had met together to consult, that the king of Israel said when they wanted a true man, "the word of the Lord is with him," and the three kings went down to seek his counsel.

Now, in every case, the man of God has some such characteristics as you will find in the history of this man Elisha. He is a man who knows God. We remember that beautiful and encouraging revelation of the mind of God given to us in the form of a divine soliloquy in the Gen. 18:17: "And the Lord said, shall I hide from Abraham that thing which I do." And God could not hide it from him. And that reminds us of the promise in the scriptures, the spirit of the Lord is with them that fear him and he will show them his covenant to make them know it. The mind of God knows the mind of man. God delights to reveal himself to a true man of God. He is a man of God

who is commissioned to speak the mind of God to his day and his generation.

I read the Prologue to John's gospel a great many times before one sentence stood out before me: "There was a man sent from God." It is interesting to read the introduction to John the Baptist's life. The word of the Lord came to John, and everything was different after he came. He changed things in the lives of men after he came. That is the true occupation of the man of God. Remember the words of Jesus Christ himself, "As thou hast sent Me into the world, even so have I sent thee into the world." So that the man of God knows the law of God; is commissioned by God to speak with divine authority the word of God to the world.

Now, this saying of the man of God. The New Testament is very full of descriptions of the sayings of the man of God. The saying of the man of God is word that is correct. You can count upon it being right every time. For God has revealed His will to His men. And the saying of the word of God is authority, for God has commissioned His men. "These things command and teach," Paul writes to Timothy in the fourth chapter eleventh verse.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;" "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering doctrine." That is a test of ministerial courage. That is a test of ministerial fidelity. That is a test of ministerial faith in the power of God and confidence in his divine commission. It is a pretty difficult proposition to live up to that second verse of the fourth chapter of Timothy: "Preach the word;" we can do that; "be instant in season." I am giving my life to my work. I am ready to proclaim the gospel and I believe it is true of the ministers of our land today. Men are pouring out their lives in the service of their Master. "Reprove;" that takes courage; "rebuke," that takes courage. A young Presbyterian minister in Eastern Pennsylvania whom I visited some months ago said to me, "There is a person in my congregation who is one of the largest givers in the congregation, but he is living a life so immoral and corrupt that that life is a black spot in this community, but I know very well if I reprove him I will have to give up my pulpit." There was a crisis in that minister's life. I said, "Dear brother, I cannot advise you, but it does seem to me that if it comes to a place like that I would let my pulpit go and I will tell the truth." He said, "I am going to do it." He lost his pulpit and has not got another one yet. If there ever was a time when this text needs to be faithfully adhered to at any cost, even though it means giving up your pulpits, now is the time.

Exhort; but there is a phrase given here I think sometimes men

have overlooked: "Exhort with all long suffering and doctrine." It is pretty hard to reprove, rebuke and exhort a congregation like some congregations that have been starved to death. An exhortation that has not got a sound doctrine back of it does not go very far, but when a man reproves, rebukes and exhorts with this phrase in mind, I don't think it will be necessary in many cases to give up the pulpit.

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

Now, this saying of the man of God is a word of authority, and because it is a word of authority the Christian minister has a right to expect to pray to his Father in heaven and to expect that his plea shall be heard with careful attention.

In First Thessalonians 2:13 we find: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

And because of these things Paul had the conviction that this word of authority, listened to with eager attention, is the word not of man but of God and must be obeyed, and those who disputed it did so at the peril of their souls. "And if any man obey not the word by this epistle, note that man and have no company with him, that he may be ashamed."

We talk a good deal these days, and we lament the loss of dignity and the loss of authority in influence over men and women. They have so many other interests and claims. They give their attention to so many other things that we feel as if we had but a fragment of their attention. We are organizing in various ways in order to get a new group of people. Personality has a good deal to do with that matter, but more than all things else is this divine consciousness of having spiritual power and authority in our souls. I went down the street with a man in a southern town some months ago; he was a genial, cordial, delightful fellow to be with; a minister, one of the finest chums and comrades a fellow could ask for. Perhaps he was a little too general with his generosity. I confess that I was somewhat shocked as I went down the street to hear one man after another call out "Hello, Rev." I just wondered if that man could not get a grip on that little town without living such a life among them that they had no more respect for his dignity and his title than to give it that unholy abbreviation. I don't know whether it was characteristic of the community or the fault of the man.

There is sometimes a need for a development of the deeper and

richer personality. There is something deeper than that. The saying of the man of God who is conscious that he knows the mind of God, has only acquired the mind of God because he has daily studied God's business. He has been with God more frequently than other people, therefore knows the mind of God. Coming out from the presence of God there is a certain sweetness in his life that he is not conscious of and that other people cannot understand, but they feel it and know it is there. I never yet heard comment on a man who had unusual power as a teacher, as a winner of souls to Jesus Christ, but the comment was, How is it that this man has this power? We cannot understand it at all, not entirely understand it. There is no reason why this man should have so much more power than other men. He has no greater learning or natural ability. One man said of a minister, "I can preach all around that fellow, but I love to listen to him, it reaches my soul as I know I cannot reach any other man's soul." There is nothing more certain in all the world than that God gives power and wants to give power to the man who owns Him. I said that once in an Indiana town. I was just talking to ordinary folks, not to ministers. I said this: there are people here who all their lives long have been praying for the power of God. They want to do God's service. They want to have the mind and soul of God in their lives and be able to pass it on to other people, for they have never been fruitful in their lives, and they wonder why. In every case if they will get back far enough they will come to some place in their lives where there was an act or wrong of disobedience to God and one that has never been confessed and one that has never been really forgiven, that has been covered up and we have tried to forget it and perhaps we have succeeded in almost forgetting it, the outlines have become dim; we will never get it until we go back to that place and take up that old unconfessed debt and get right with God. Then the power will come. A dear brother came to me the very next day and we had an hour of prayer together and a season of confession and a time of blessed fellowship and for the first time in eighteen long years the Ichabod that was written over his life was taken away and the power came back into his soul and the joy into his heart, and the rich Christian experience that he had in the days of his first discipleship in his early life came back to him. There was no outward change that people could see. He lived among the people as before but it was not very long until the people began to speak to one another about the change that had taken place in the life of their minister, and they felt the new power that had possessed their minister.

"The saying of the man of God." Now the world needs the man of God today. That is very clear. The man of God is a man whose

will is surrendered to God. He is a man who earnestly searches the revealed will of God. He is a man whose own life is an example, is an exposition of God's life and God's word to the people. He is a man who stands secure and solid in the community at a time when other men are stumbling and groping, and that is what people need nowadays. They do not need to have guesses put at them. The human heart is hungry for solid things. They want something to cling to. They will cling to the Bible. The minister wants to get over his groping before he comes before his people. He wants to know more than any one else that there is a power to forgive sins; that there is a power somewhere that can save the soul; that can give peace. And I believe one of the great powers of the man of God is that there should come the clear and ringing testimony of the man of God. I believe that is what the people want today. The man that gives not only his interpretation, but clinches it with his personal testimony, that man has power that all the devils in hell cannot take away from him. The man of God is the man who stands solid and secure when other people are groping in darkness. You have the testimony of what happened to this man because he obeyed the command of the word of God, and we have that testimony coming just as certain as we obey the word of God.

"Behold, now I know." The man of God knows and declares that he knows and backs it up with personal testimony that he knows, and by his life he shows it, and those who listen to him come away and say, Behold, now I know that there is no God in all the earth except the God of Israel, according to the saying of the man of God.

A NEW INTEPRETATION OF THE BOOK OF JOB

FROF. CAMDEN M. COBERN OF ALLEGHANY COLLEGE, MEADVILLE, PA.,

American representative of Egyptian exploration fund in Egypt, 1912-1913, at 9 a. m. Saturday, August the 24th, gave a new interpretation of this famous book, an interpretation which had been suggested through his archaeological studies. He said in part as follows:

The book of Job is acknowledged to be one of the chief masterpieces of literature. Goethe and Shakespeare counted it the most noble poem in the Bible. Daniel Webster read it through once each year—yet in modern times, scholars have changed the order of many of the chapters, thinking that the argument needed this, and have cut out entirely from the original poem the prologue and the epilogue which are thought to describe a Job of very different temper from the Job of the central poem, while most modern scholars think the Elihu and also the Jehovah sections are additions to the original production, simply because these sections are supposed to repeat what has been said previously without adding anything of importance to the argument.

The present speaker has no intention of "confuting the critics" for he believes in criticism and has been using Driver's "Old Testament Introduction" in his class room, but he raises here the question, "What did the learned Hebrews of ancient times, who put or kept this book in the Canon in its present order, consider to be its argument?"

These ancient scholars had a clear and important argument in mind which required the Elihu and Jehovah sections and which can be quite understood from the R. V. without much, if any, change in the chapters. One ordinary literary method of Orienetal dialectics ought to be borne in mind while reading this oriental book and estimating the strength of my argument, viz: the method of hiding the hub of an argument in the midst of commonplace or formerly repeated arguments and phrases—the audience feeling complimented when the speaker does not explain his position fully but allows them to draw their own inferences, being helped to it only by some blazing metaphor or seemingly chance or isolated expression.

It must be remembered also that this book, according to the unanimous decision of modern scholars, dates somewhere between 600-300 B. C., and represents the Hebrew philosophical or "Wisdom" literature. Let it also be remembered that the Hebrew people, at this very time, did obtain from some source a new faith and interest in a future world. The prophets did not teach this, but the Apocryphal literature of the second and third centuries B. C. teach plainly a future life and dwell upon its importance—and in the second century, B. C., this was so thoroughly a part of Hebrew thought that it constituted a main difference between the Pharisees, the "Orthodox," and the Sadducees, the "Heterodox" parties.

If Job was understood by them to be a philosophical proof of a future world, we can see how this belief could thus base itself on what was accepted by the Pharisees as inspired scriptures—the Sadducees refusing all "scripture" except the Pentateuch.

With this introduction, I will offer the proposed new outline of the book with a few added comments.

THE BOOK OF JOB.

THEME:

A true philosophy of life must affirm a future world.

PROLOGUE: (1-11).

Angels and "Satan" view the acts of men from another world and estimate their moral value.

GENERAL ARGUMENT (without any appeal to a Divine Revelation.)

1ST CYCLE (3-14).

The innocent sufferings of life force the query, "If a Man Die Shall He Live Again?" (14:19).

2ND CYCLE (15-21).

"God's Justice Necessitates a Future Existence." "My Vindicator liveth—without my flesh I shall see God—on my side." (19:25-27). Heb.

3RD CYCLE (22-31).

God's omnipotence necessitates a future existence. God controls Sheol—the world of the dead—therefore "The fear of the Lord is wisdom (28:28) for if just and all-powerful, the righteous must be protected in the next world if not here). As a prince, Job challenges the Almighty to defend Himself (32:35-37).

ELIHU'S ARGUMENT (32-36).

God's love—explains much of man's sufferings here. Exemption from suffering is purely of God's mercy—it is no man's right. Job's pride and arrogance deserve such punishment as

God has given. God, by sufferings seeks to save man from "the pit," 33:18, 22, 24, 28; 34:5, 24, 30, 37). When man's body returns to the dust, God takes the spirit "unto Himself." (34:14 32:8). The Almighty is unsearchable but even the storm can show His "loving kindness." (37:13).

JEHOVAH'S ARGUMENT. (38:41).

A divine revelation from Jehovah, affirms the justice, wisdom and omnipotence of Him who controls all the wild things of the desert and who can even control the Behemoth (hippopotamus) and the Leviathan (crocodile), which were at this time the well-known, world-wide symbols or representatives of the evil powers of earth and the underworld.

Note—The oldest picture of Christ's baptism to be seen in the oldest Coptic Cathedral of Egypt, represents the Baptist pouring water upon Him while He stands in the Jordan on the back of a crocodile. This shows how the old symbolism lasted over far into the Christian era.

EPILOGUE (42).

Jehovah's truthfulness necessitates the affirmation of a future life. The families of ancient times were very large. We know the names of 36 sons and 41 daughters of Ramses II, the Pharaoh of the Oppression. Ten children was a very small family for a man whom Jehovah loved. Of all that Job possessed, he prized his children most. Jehovah promised him double of all that he possessed. Did He fail in his promise? He gave double of sheep and camels but not of sons. Was that which was most prized not doubled? Or did the writer, following out the exact line of his previous argument, wish to suggest that if a man died, he would live again, and therefore Job's family would be not ten but twenty in the Future Life?

THE TEACHER'S RESPONSIBILITY*

BY MARION LAWRANCE.

It is genuine and very great.

It cannot be assumed or laid off at pleasure. It rests upon every Christian who has the ability, time and opportunity to teach, whether he is teaching or not. Such an one who is teaching can not escape the responsibility by simply giving up the class.

FOR WHAT IS THE TEACHER RESPONSIBLE?

1st. For his own presence.

He should be in his place every Sunday, unless unavoidably kept away, and when necessarily absent, he should, if possible, comply with the requirements of the school in such cases, as notifying the proper officer, providing a substitute, etc. Having assumed the duties of a class, a teacher has no more right to leave the class for a single Sunday unprovided for, than the superintendent has to leave his desk, or the pastor his pulpit.

2nd. The teacher is responsible for order in the class.

Governing comes before teaching. A teacher who cannot govern the class cannot teach it. This is often the teacher's most difficult task, and yet to fail in keeping the class orderly is to fail at a vital point. The General of an army holds the Colonel responsible for the proper discipline of his regiment. The Colonel in turn looks to the Captain for the proper order in his company. Not to do so would be to belittle the dignity of all subordinate officers. In like manner the superintendent looks to the teachers, as he has a right to do, for the maintenance in the classes of proper decorum, and the strict observance of all the requirements of the school.

3rd. The teacher is responsible for Bible instruction.

The object of all Sunday School teaching is intelligent instruction in the Word of God, and leading the scholars into the Christian life thereby. Light talk may serve to fill the hour; stories (while they have a proper place) may be the means of holding attention temporarily; discussions of popular moral themes may be interesting and instructive, but by none of these ways does the Sunday School

* Extra copies of leaflets on these Sunday School subjects may be obtained, at small expense, from the World Sunday School Supply Co., Detroit, Mich.

teacher meet the responsibility that rests upon him, of teaching plain, solid Bible truth, which alone God has promised to honor.

4th. The teacher is responsible for the salvation of the scholars in his class.

While all may not be saved, his responsibility does not cease till he does all he can, by faithful instruction, prayerful entreaty and consistent example to lead them into the Kingdom, and train them after they have entered in, for the blessed Christian service.

LITTLE THINGS FOR TEACHERS.

A great sculptor once said, when asked why he devoted himself so assiduously to the trifling and apparently unimportant parts of his work: "Perfection is made up of trifles, but perfection is no trifle."

So it is that success in Sunday School work, especially in managing and teaching a class, will depend largely upon your attention to little things, such as the following:

Be in your class seat before your scholars are.

When order is called, come to order instantly. If you don't your class won't.

When the school stands, you stand; when it sings, you sing; when it reads, you read. If you don't your class won't.

Have your lesson so well learned that you can teach it with nothing but your Bible before you.

Stand or sit so you can look every scholar in the face.

Ask plain, simple questions, and do it rapidly, being sure the restless scholar gets his share of them.

Make the most of every answer, whether it be right or wrong, never ridiculing a wrong answer.

Contribute a specific amount regularly each Sunday, and try to have your scholars do the same.

Be loyal to the superintendent. Don't criticise him before others. He makes mistakes and knows it, and is trying to improve.

Always know what you mean to do or say next.

Know your scholars, and always address them by name; never say "next," or "the girl with the red hat."

Is a scholar absent? Visit him before next Sunday. If you can't do it, send him a letter. Don't fail to do one or the other.

If one be sick, be especially attentive and sympathetic, and show it. That very sickness may be the bending of the golden grain for your sickle. If the absence is from indifference, be very persistent with your visits or letters.

How often shall you call upon him? Just as often as the Savior called upon you before you accepted him.

Pray for each scholar regularly every day by name.

Speak to your scholars whenever you meet them during the week; go out of your way to do it.

Visit your scholars as often as once a quarter, and interest yourself in their home surroundings.

Invite the class to your home occasionally for a good social evening.

Love them and show it.

Never lose your temper.

Pray while you teach.

Keep sweet.

Like teacher, like class.

THE SUNDAY SCHOOL TEACHER'S HIVE OF HONEY "B'S."

There are no drones in this hive.
They are all "Be's" worth being.

1. Be regular. Nothing will break up a class so quickly as irregularity. I would rather have the poorest teacher in our school present every Sunday regularly than the best teacher present forty times a year. No teacher will have a regular class who is not regular himself.

2. Be prompt. Example counts for more than precept. The teacher should be in his place before any of the scholars are, and greet each one of them with a cordial handshake and a hearty welcome. It is one of the teacher's choicest opportunities.

3. Be cheerful. There is no religion in a whine. Cheerfulness always attracts. Lack of it always repels. Be happy and show it. "He cannot teach who does not please." "The joy of the Lord is your strength." "Don't take your work as a dose."

4. Be tactful. Tact in a man or woman is that quality which in a cat makes him light on his feet when you drop him. Tact makes the best use of an unfortunate occurence or circumstance. Tact wins many a victory that cannot be won by might.

5. Be studious. The teacher who does not study, and study hard, will not have a studious class. The best drawing and holding power within the reach of any teacher is to be a good student of God's Word, and to be able to show the scholars how to study also.

6. Be thorough. Slip-shod, superficial work is as damaging in the Sunday School as anywhere else. Whatever you do, do well. Do not undertake to do so much that you cannot do it thoroughly. One truth well taught will do more good than a dozen truths skimmed over. Teach clear in.

7. Be earnest. Earnestness is contagious. Nothing worth while can be done without it. Be earnest in manner, in study, in teaching, in visitation. Earnestness cannot be successfully counterfeited. The thin shell of unreality is easily discerned, and once discerned the teacher's influence is gone.

8. Be generous. The teacher who loves to give, and lets the class know it, will have a giving class. Contributions should be as large as possible, and made with regularity. Contributions which are missed because of absence should be made up by both teacher and scholars.

9. Be watchful. Keep open eyes for the comfort and welfare of your scholars; for the beginning of disorder; for the first absences, so that they may be followed up; for new items of interest in lesson work and in daily life; for the sick and discouraged; for opportunity to speak the word "in season;" for anything that will help to win.

10. Be neat. There is much more in the teacher's appearance than one would imagine. Any article of clothing which attracts attention to itself shortens the teacher's power and diverts attention from the lesson.

11. Be sociable. Enter into the every-day social life of your scholars. The teacher is more than an instructor—he is a friend. Know what your scholars are doing, and how they spend their evenings. Mingle with them in a social way. Go into their homes and invite them into yours.

12. Be considerate. Some of your scholars are rich, others poor; some well educated, others not; some well mannered, others the reverse; some are strong, others sickly; some may have an infirmity, as stammering, etc. A teacher should be a good mixer, and if possible make all feel at ease.

13. Be helpful. A teacher who is a teacher only, is a very poor teacher. A real teacher is more than a teacher; more than a disciplinarian. Be a true friend. Try to help the scholars in their day-school work; in their home life; in their business. Touch their lives in a vital, helpful way. It will put delight into the class work and give you a great hold upon the scholars.

14. Be solicitous. First of all for the spiritual welfare of your scholars. Then also as to their Bible study habits; as to their conduct and daily life; as to their general welfare. Think about them.

15. Be enthusiastic. Enthusiasm has carried many a teacher over the dead center of discouragement. It gives wings to weary feet; puts luster into the eyes; a ring in the voice; and gives attractiveness to the whole personality. Let your class feel that you have lived a whole week for that precious hour.

16. Be ambitious. Have a lofty aim for your class. Make it a pattern to the whole school in the matter of participation in song and general exercises, contributions, lesson study, class work. Try to give the scholars an exalted idea of Sunday School work and Bible study. Make yours the best class in the school. Our real is never higher than our ideal.

17. Be loyal. Loyal to the church and pastor; loyal to the school and superintendent; loyal to those meetings where you are expected as a teacher to be; loyal to the rules and regulations. There is no other way to have a loyal class.

18. Be hopeful. Without hope there is little prospect of success. A Sunday School teacher should be an optimist and believe it is possible to reach every scholar in the class, and lead him into the Christian life. One scarcely ever attains more than he believes can be attained.

19. Be prayerful. "More things are wrought by prayer than this world dreams of." All other qualifications mean but little without this. Take everything to God in prayer. Let your class card be a prayer list, and mention your scholars by name very often when you talk to the Father.

20. Be an example. "The teacher's life is the life of his teaching." Be what you would like to have your scholars become. You teach more by what you are than by what you say or do.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2:15).

THE DOWN-TO-DATE TEACHER.

The Sunday School teacher whose "Opinion of Title" (to the holy office) has been "brought down to date," shows unmistakable evidences of it in daily life and practice in the following ways:

1st. He prepares each lesson thoroughly, and does not depend wholly on his general knowledge of the Bible.

2nd. He uses Lesson Helps as they should be used; with the Bible and not apart from it.

3rd. He and his scholars use nothing but their Bibles in the class. As to method of teaching, he uses the corkscrew instead of the funnel.

4th. He does not attempt to teach all there is in a lesson, but seeks to impress this truth or that, according to its importance and the needs of his class.

5th. He knows that as "iron sharpeneth iron," so "teacher sharpeneth teacher," at the teachers' meeting, and to do his best work he

must be there. When there, he is not a jug, simply waiting to be filled up.

6th. He does not scold his scholars for dropping out of his class, but seeks for the cause in himself, where he knows he is most likely to find it. It is not always found there but he looks there first.

7th. He knows his scholars on Wednesday. "He calls them by name." He shakes their hand. He knows which lives in the frame house, and which has a poor and widowed mother.

8th. He enters heartily into all the general exercises of the school, for he has noticed that when he does not his scholars do not. His class is prompt and orderly because he is.

9th. Every member of his class contributes a specific amount each Sunday, and makes up for absences. He sets the example. Because of this system his class gives more than others and does it easier.

10th. He has pondered over, prayed over and forever settled in his own mind these three things, and governs his work and life accordingly:—

1. His responsibility as teacher of that class is to God, not to the superintendent.

2. He is the teacher of that class seven days in the week and not simply on Sunday.

3. He can not expect to raise his class spiritually to a higher plane than he occupies himself.

The "Down-to-Date" teacher does not "take his work as a dose." He pushes it instead of dragging it. He is happy in it, and, of course, succeeds.

THE NATURE AND TRUTH OF CHRISTIANITY

Under the above title, a series of four lectures was delivered by Rev. W. P. Paterson, D. D., Professor of Divinity in the University of Edinburgh. We are unable to print them fully here, as they form a portion of a book published by "The Rule of Faith," Hodder & Stoughton, London and New York, 1912. An indication may, however, be given of the ground which was covered and of the general standpoint.

In the first lecture, Dr. Paterson discussed the nature of religion and the essence of the Christian religion. "It is now generally agreed," he said, "that religion primarily pursues a practical end. Its chief purpose is not to satisfy intellectual curiosity, nor to give pleasurable emotions of a refined sort, but to deliver man from serious evils, and to give him possession of valuable and enduring blessings. The second characteristic of religion is, that it is sought to enjoy this protection and well-being in and through union with a divine being or beings, conceived to be master of the course of nature. The third constant element of religion is a theory as to the conditions which man has to fulfill in order to win and keep the favor of the sovereign divine power. On a comparison of Christianity with other religions, it was shown that the Christian religion rises supremely above all others at each of these three points. It offers to man a great salvation, which includes blessings of the most spiritual and also the most comprehensive kind. Its conception of God is insurpassable—combining as it does the attributes of infinite power and wisdom, with an infinite love and such as was revealed in the person, life and death of Christ. And finally, its conditions of salvation are at once the most simple conceivable and the most effective. It offers salvation on the easy terms of faith in Jesus Christ; but on the other hand, this works out in practice in such a way as to establish its claim to be above all others the ethical religion.

In the second lecture, it was attempted to estimate the precise scope and significance of the principal modifications of Christianity which have taken place in the course of history. The two poles of the historical development, or rather aberration, were represented by Roman Catholicism and Rationalism. The truth about Roman Cath-

olicism, as had been pointed out by Schweizer and others, was that it was a combination of a large body of authentic Christianity with a leaven of Judaism and an element of paganizing thought and practice. The distinctive features of Rationalistic Theology, narrowly so-called, were that it reduces the number and value of the blessings of the Christian religion, and especially that it weakens the religious provisions which convey and guarantee these blessings.

In the third lecture, Dr. Paterson proceeded to outline an argument in vindication of the truth of Christianity. He gave a survey of the struggle between faith and unbelief in three periods of the history of the church—the collision in the old Roman empire, the deistic controversy, and the conflict of the nineteenth century. The nineteenth century witnessed an onslaught by schools which did not even grant the assumptions of the theist, and which had produced much irreligious and anti-religious thinking; but on the other hand, there had been renewed evidence, in the shape of religious, theological and ethical revivals, that Christianity wielded a perennial power which enabled it to reassert itself, against all hostile intellectual influences, as the truth of God. In view of what had been said of the nature of religion as pursuing a practical end, the most relevant question in Apologetics was—is Christianity the salvation which it professes to be? Does it bestow upon mankind the protection and the blessings which it promises? Some of its promises, it must be granted, had to be taken on trust as promises—they belong to the far-off land which eye hath not seen. But the chief blessings comprehended in the Christian salvation, are offered here and now. And in view of the fact that multitudes know that through Christ they have reconciliation with God and the forgiveness of sins, and that a power has come into their life which has refashioned their character, which gives them the victory over temptation, and builds them up progressively in holiness and righteousness, it seems as vain to deny the "truth" of the Christian religion as to deny the "truth" of a course of medical treatment or of a surgical operation that has effected its healing or preventive purpose.

In the fourth lecture, Dr. Paterson discussed the supernatural character of the Christian religion. It was undeniable that as an historical phenomenon, Christianity gave itself out as an economy, which was of supernatural origin, and through which supernatural energies operated. Miracle—by which he understood an immediate output of divine power, an act of God not indicated through the forces and laws of nature had precedents in the creation of the world, in the origin of the human race, and probably in the origin of individual souls. In the history of redemption, there were three central miracles, which abundantly authenticated Christ's character of sinless per-

fection; His resurrection from the dead, and the moral miracles which were wrought by the glorified Christ, or by the Holy Spirit, in the renewal and spiritual equipment of sinful souls. The supernatural in Christianity was not something of the nature of merely external evidence; it was a large part of the machinery which enabled it to do its divine work. Deprived of its supernatural elements, it would still be of great value, because of the true and inspiring ideas which could be retained from it about God and man, duty and immortality. But a supernatural Christianity has the supreme advantage of operating, not only with the power of ideas, but with the divine energies that flow from God to man, through the medium of the incarnation, and the ministry of the Holy Ghost.

ADULT BIBLE CLASS CONFERENCE

MR. W. C. PEARCE.
Associate Secretary of the International Sunday School Association.

I scarcely need to say that what we know as the Adult Bible Class Movement has been one of the surprises and one of the great blessings of the last ten years in the church of Jesus Christ. I don't mean to say that we did not have adult classes before that time. But the movement as a movement, is scarcely ten years old. It was in 1905 at Toronto, only seven years ago, that we held the first National Adult Bible Class Conference, and it was a few years before that we began to see in all parts of this country an uprising of interest in the organization of classes for men and classes for women. Today we have in the United States and Canada a knowledge of more than thirty-one thousand classes, most of which have been organized in the past seven years. And one of the singular things, I don't know just what proportion of the credit is due to this movement, but certainly recognize that the movement has brought about the mightiest increase in Sunday School membership the world has ever seen. For nine years prior to 1905 the Sunday School membership of North America hung around twelve millions. I am not counting the teachers. From 1905 to 1911, only six years, the Sunday Schools of America increased to fifteen millions, or a twenty-five per cent. increase in six years. We are organizing now at the rate in round numbers of two hundred classes a week. There were at the lowest estimate fifteen hundred men that went to Sunday School yesterday that did not go the week before and that many women probably, or an increase of three to four thousand a week. It is the mightiest tide flowing towards the church that we have ever seen, made up largely of men who are church members, many of them not. Some of them have been going to church for years. But whatever it is, whatever the causes, the Adult Bible Class movement means a tide of men and women flowing toward the church. I found one instance where the elders and officers of the church, even the ministers, seeing the great adult class of three hundred members and only about 100 of them members of the church. fell into the habit of saying, "what does it amount to?" More than two-thirds of them not members of the church, what does it amount to. They got to knocking the class and the teacher told me that she almost had her heart broken. "We cannot expect to do things if these

people object," she said. She shut herself up and prayed. A year passed, and last year more than one hundred and fifty united with the church. It is a mighty tide of men and women flowing toward the church and the man that is alert is the man, or the man that is wise, rather, is the man who is alert to this tide.

I had one minister come to me and say, "I have a class of two hundred men and only about forty of them come to preaching service." I said, "It must look pretty bad to see one hundred and sixty men leaving the church just before a man begins to preach." I don't blame him for feeling bad about it. I told him to go and get the other hundred and sixty. Do not expect the harvest too soon, before the seed has had time to grow.

There are three things that I would like to suggest that are the characteristics of this movement, and whenever any one of them is left out I find the class is suffering.

First. Class organization. The organization of your class according to the standard that makes each member of the class a part of the movement. I wonder how many of you have played "black man's base." It has gone out of fashion now. There is one thing about this game that is about this movement. I will recall it to you. We played out in the road. We would get fence rails and put them across the road, then we would choose up. All the men behind this base were matched against those against that base yonder. For instance, I would leave this base and give a dare; when I would get near enough to catch, out would come a boy and I had to get back to this base before he touched me. Before I would get quite home some man from my base would break out and get after him and the game was on. If the man touched me I was on his side and immediately I appeared on his side and helped to catch the fellows that had been on my side.

A man down in Ohio was brought to a Bible class. He was thought to be an infidel. He thought he was. He was known as an infidel, but the first Sunday he came and joined the class immediately, they put him on the membership committee; told him to catch another man. He could catch another infidel maybe, better than somebody that was not an infidel. And the man went out next Sunday to bring a man to Sunday School. He met a man by the name of Hurley. He said, "Go with me to Sunday School." "What are you giving me. You don't go yourself, I know you." "I have gone since last Sunday. They put me on the committee and told me to bring a man." "I am not going." "You are, too." "I am not going." "If you will come and go one Sunday and don't like it I will never ask you to go again." "I am not going." "You are, too." Now, Hurley told me

this story himself. He said he had to go with him or go home without his coat. Who is Hurley? He is a Quaker boy, brought up in the Quaker church, married a Roman Catholic girl and had not been to Sunday School for years, either of them. In a little while he was led back to Christ and has become a flaming sword for Christ and had won forty-one men to Christ that year and the forty-first man was the one who took him to the Bible class.

The second thing is Bible study. You know sometimes classes with their organizations, with their social life and all other activities, really forget that their first work is to study the Bible. I sometimes go into a Bible class and there are no Bibles there and I find them spending one hour in their session and fifteen minutes in the Bible study. I have had them ask me when I would take the hour if I would talk to them. I don't know how I can put it any other way than to speak a parable to you. It is this: Once upon a time a man wished to give a turkey dinner to his family and friends. He gave the cook orders to buy the finest turkey in the market; prepare the dinner in the finest possible style and he gave her unlimited means with which to make the purchases and on Wednesday night everything was to be in readiness. Thursday morning the turkey was put in the oven good and early and by one o'clock was done to a turn. Everything was in readiness. The cook sits down at one o'clock, carves the turkey, eats all she can, eats something of everything she has prepared till she is so full she can scarcely hold any more, then she rings a little bell. The family comes in, the table is ready with hand painted china, polished silver, and they sit down around that table, return thanks and the cook comes in and stands at the head of the table and for thirty minutes talks about turkey and then says "dinner is over." If you don't get that I don't know how to tell it to you. Turkey dinner without turkey. Bible class movement without Bible study. I am spending a good deal of time in trying to get men and women to study the Bible. Organization first. Complete organization. Second, Bible study of the strongest kind. If you have to do without anything let it be something else than the turkey.

Third, activity. This organized class that has been studying the Bible needs to be let out in the community, in the state, in the world. Otherwise, they are going to fail. One is just as vital as the other. When I have a chance I like to take three hours for these three subjects. One time a man seeing the announcement came in for the third lecture and did not hear me talk about anything but how to get the classes to do something. He said I thought this was a Bible Institute. I wish you would tell me what feeding the poor, taking care of the sick and getting the class to go to prayer meeting and persuading all the members to go to the preaching services and lining them up for

the foreign missionary program—I wish you would tell me what that has to do with Bible study. I said, everything in the world. I wish you would tell me what chopping wood has to do with eating dinner. The man that just studies the Bible and never thinks about practicing the Bible is a glutton spiritually. I sometimes wonder if there are any ecclesiastical gouts that come around to this kind of meeting; always ready when there is something to learn but never ready when the battle is on. The relationship of activity to Bible study is exactly what harvesting was to the appetites of the farm hands that my mother used to cook for. I can never remember my mother worrying about the appetites of the hands. Not at all. I can see them as though it were yesterday lined up in front of the dining room door, and the minute mother announced dinner, here they came, not a tardy man in the bunch. I can see them sitting down at the table. I cannot help but wonder if mother had sent them a thin slice of bread with a poached egg and a cup of tea, they would have swallowed the plate and all, and say, "We like the samples, bring us something to eat." Whenever I hear a crowd of people wanting a sermon thirty minutes long they want the first part poetry and the last part poetry and very little in between, and I say, "There goes my toast and tea crowd."

Organize your classes, lead them into earnest Bible study, in the school and out of the school, in the class and in the home with their children, and lead them out into doing Christian service.

I would rather try to answer you questions than to do anything else:

Question: What is the best plan of getting them to bring their Bibles?

I cannot fully answer this or perhaps any other question, but first of all men and women are very practical and they will not bring their Bible if there is no use for it. A teacher that uses the Bible and requires the class to use it will find that more and more Bibles will be brought. You will say, how can we use it? I will give you three ways. First, read the lesson with the class. I always do it and the wise teacher spends a good deal of time in the reading of the lesson, I mean in preparing to read the lesson. Second, the marginal references. Give out a half dozen scripture verses as you go along, then by and by call for them. Of course, more and more they will bring their Bibles so as to be ready to help. Third, have them mark their Bibles. Here is a little brief outline that can be put on the margin of the Bible page. Or here you want to underline a key word. You say, "put a pencil mark around that verse." Your saying that is an indication that they ought to have Bibles. Every class ought to have Bibles of

their own and every time a man or women comes hand him or her a Bible. Make that the rule of your class and they will begin to bring their Bibles. Then if you have a growing class and a great many men and women, carry with you a convenient Bible. There are many small Bibles now. You can get it in small form. Encourage them in getting one that will fit into their pocket. Gradually they will come to understand that this is a Bible class. The women will bring their Bibles a little better than the men. There are two reasons for this. The men have no pockets and the women have. Men are not very strong and women are. Now, sometimes just tell a class of men a little story like that, that you really do not expect them to because of their lack of pockets. A little jollying will not hurt, but don't nag. But the use of the Bible in a simple, practical way is the best method.

Question: Can we get more men and women for an adult class if we have a room than we can take them directly after the morning service?

I think it would be unfortunate for the little children, more than for the men, but if I could have the ideal so far as I know it now, I would like to have all above the elementary grades, in one great opening service not too long. Not childish; manly. I want the men and the boys to sing together. The women and the girls to sing together. Therefore, I would rather have them in the opening service, and I don't believe that you would get any better results than to have this common service. If the men are inclined to get away to themselves, a little appeal to them. But you must watch out that you do not have your opening service too long so that the class does not have time for its work. You will never in the world have a first-class Sunday School until you have more than one hour for it. I wish I could give my whole time to conducting a campaign across this continent to giving the men at least fifty minutes, and that is long enough.

Question: How would you promote punctuality in attendance?

Of course, we are talking about adult classes. First of all be on time yourself. You never can give measles to a man unless you have them yourself. Expect it. If you expect people to have a grouch you will find it. Expect your classes to be on time. Appreciate it when they are on time and be sorry when they are not. I suppose the best thing is to have something mighty interesting at the very outset. I know of one school that practically overcame it that way. They took all the adult classes and all the senior classes and had them do something special the very first thing. The adult class, I forgot what it did, but one of the boys' classes repeated the books of the Bible when they opened school and one of the men got there after the boys had repeated the books of the Bible and his boy was one of them. So

that every class had had an opportunity in the very opening of the school. And the superintendent said, now would it not be fine if every Sunday every one was here when we opened?

Question: What is the best hour, before or after noon?

I could not decide that. I don't think I could say. So much depends upon the community in which you live. I know one superintendent that has what he calls a combined service. His Sunday School meets at half-past nine and runs to eleven. At twenty minutes to eleven the beginning of the closing service of his Sunday School is the opening service of the church, and at eleven the preaching service begins. The first twenty-five minutes is communion service, being a Disciples church, and then preaching from half-past eleven to twelve. In other words, the closing service of his Sunday School is the opening service of the church, and they sweep right out of studying the Bible into hearing the Bible proclaimed.

Question: Would it be possible where the general Sunday School meets before the service to have the adult Bible class after the service? There are a great many men who do not need to go home right away.

If I could, I would. You are thinking rightly. Fit yourself to your community. I knew a man in Chicago who sat down in a seat in the park. A man came along and sat down beside him and in talking with him found that he could not come to Sunday School or church in the morning. He asked him if there were others like him, and said, "Do you suppose we could start a Sunday School in the afternoon, and would you come?" The man began to investigate and found there were others and in less than one year there was a Sunday School of a thousand. That is fighting the battles out in the field. But I would not do it unless it were necessary. If it is just a little late sleeping in the morning, I would not.

Question: What per cent. use the International Lessons?

I don't know, about ninety per cent.; certainly somewhere between seventy-five and ninety per cent. Perhaps when we have the graded lessons prepared they will be an improvement over what the International lessons are now. I heard that discussed, not long ago. One man said he had a course of study in the life of Jesus; that what his men wanted was Jesus. He made a very powerful impression upon us all. Another man got up and said, "I have always used the International lessons and have not found a lesson yet which did not have in it Jesus." I quite fully agree with my brother, that "I, if I be lifted up from the earth will draw all men unto me." Up to the present time I do not know of anything better than the International Lessons for the men's and women's classes.

Question: What about Peloubet's Notes?

They are very fine, very choice, indeed. I lean pretty heavily upon them myself.

Question: Do you advise the reading of the lesson by the entire school and then again in the class?

If it is well read in the school, perhaps you could abandon it in the class, but I would rather read it in the class. My preference is to read the lesson with my own class.

Question: How about mixed classes?

What kind have you? Answer: Both. I can say that the trend of the movement is to seperation in the classes. Men for men and women for women, and this is especially true for those under thirty. And yet, in Spokane, Wash., a man said he had a mixed class and told of wonderful things they had accomplished. He said, "Would you change it?" I said, "It is a question of how you are getting along." The men do not seem to take to it like they do the seperate classes. You will find more young men will be won to a young woman's class. They will get together in socials, fall in love with each other and get married. But the seperate classes win more men and more women, yet there are exceptions to the rule.

Question: How do you get the committees to do their work?

First, show them what to do. Give them a definite task. Next, ask them to do it; expect them to do it; and then thank them for doing it.

Question: How would you obtain supply teachers?

Take your adult class, class of men, of women; go to your devotional committee and say, "Now, one of the things that this committee is to have ready every Sunday is two people ready to teach." Then the committee goes to Miss A or Miss B and says, "Next Sunday you are to be ready to teach." They have a chance to study the lesson. The next Sunday, instead of going into that class and saying, "Will anybody volunteer to teach," and taking about three minutes of the time, just step to the chairman of the devotional committee and he knows who they are and he goes to them.

Question: Do you advise large committees?

I would rather multiply my committees. If I had a hundred men I would rather have about twenty committees with clean-cut tasks for them to perform.

Question: What if you had a chronic kicker?

You might get another kicker and put them together. I know one school has a class for those who argue scripture. The class is not very big. You must get back to the first cause. Is it digestion? Is it his wife, or is it her husband? Get back to the cause and then turn the kick that is now hurting you into the pull in the right direction.

Young Women's Conference

Under the Leadership of

MRS. CARRIE STEWART BESSERER

Superintendent of the Bethany Department

BETHANY is a regular and recognize factor in the summer life and work at Winona Lake; its principal activities are: The Bible Class, The Problem Hour, Personal Worker's Class, Athletic League, and the Social Hour. This year Evangel Hall was used as a home for many of the young ladies.

More than five hundred girls registered with Bethany this year and many more attended the meetings. The total registration of Bethany at present is about 5,000, scattered throughout the United States and in many foreign countries, including thirty-six missionaries.

The Young Women's Conference is a feature of the Bible Conference and is a most helpful feature of this special work. Only a few of the addresses can be given here. Any one acquainted with the origin, growth and influence of this work readily understands its growing importance and value.

BEYROUT, BAALBEC AND DAMASCUS

BY MRS. P. S. PETERSON, CHICAGO.

The usual way of approaching Damascus is by way of Beyrout, the great education and missionary center of Syria, a place with a perfect climate and beautiful location, equaled only by the city of Naples.

The houses, palaces, churches, mosques, schools, hospitals and other philantrophic institutions give the city a fine appearance. The blue waters of the Mediterranean bathe its feet, and the ridges of the lower Lebanon mountains surround it, partially covered with evergreens, and above them rise the snowy peaks of the lofty heights of Lebanon.

The American mission is the oldest and most important, and has many schools and thousands of pupils. British and Prussian missionaries are doing good work in Syria, all having their headquarters in Beyrout. The different organizataions have colleges, hospitals, female seminaries and houses of deaconesses, under their control.

The city has large factories for weaving silk, woolen and cotton fabrics. The famous "cloth of gold," seen as draperies in the royal palaces of Europe is woven here. A fine and well kept carriage road from Beyrout to Damascus was built by the French, and a railroad ninety miles long with twenty-five stations connects these two dissimilar cities.

Taking a train at the station, we almost immediately found ourselves climbing the mounttain sides, each moment the views growing more beautiful because more extended. The picture is one never to be forgotten; taking in at one sweep the sea, the verdure of the plain with its broad areas of mulberry trees, and the varied hillside, while higher up rose the snow-capped mountains.

Twenty-three miles from Beyrout we reached Rasel Baidee, the greatest altitude over which the railroad runs, four thousand eight hundred and eighty feet above the sea. The descent on the other side was less steep, and we soon dispensed with the center slotted rail, which insured our safety.

At a station midway between Beyrout and Damascus travelers wishing to visit Baalbec leave the train and take a carriage ride, or

railroad, to the latter city. In these latter days of hasty travel the railroad is generally patronized. The valley through which we traveled is called Coele-Syria (Hollow Syria) and lies between the Lebanon and Anti-Lebanon ranges of mountains. The two rivers, the Orontes and Leontes, both rise in this same water-shed near Baalbec. We constantly crossed mountain streams flowing into these rivers.

The ruins of Baalbec came in sight long before we reached the city. The Temple of the Sun is the most massive and extensive. It is the most important of several temples, as Baalbec was the Heliopolis of the ancient Syrians. Mention of Baalbec is found in Amos 1:5, "I will cut off the inhabitant from the plain of Aven." In the Septuagint it is mentioned as the Plain of On. Wars, earthquakes and storms have brought it to its present condition. In the great earthquake of 1759 many of its massive pillars and walls were overthrown. For years the Arabs held it, building fortifications in the rudest manner, using together uncut stones, debris and beautifully carved stones at random. Pillars and statues have been removed to distant places, to St. Sophia at Constantinople, for example. Constantine and others have taken them to make beautiful temples of their own rearing. The beauty and the immensity appall one. The masonry is excellent, joints still perfect. There are cyclopean walls of immense stones, one of these even greater still is left in the quarry, fourteen feet square and seventy feet long. No ordinary people could have done this work. If all the ruins in ancient Rome that are in and around the modern city were gathered together in one group they would not equal the extent of the ruins of Baalbec.

Returning to the Beyrout and Damascus railroad, we continued our journey to the latter city. As we approached Damascus the country grew very interesting. Mountain streams came dashing over the rocks, the water clear as crystal. We were reminded of Naaman's question, "Are not Albana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (II. Kings 5:12). The Albana, now called Barada, comes from a wonderful spring, and the water is clear and cold. It comes into the city with a roar and a dash. It is conducted to the public square through strong retaining walls and then disappears to pass through pipes into every street in the city, and is finally lost in the plains. The Albana, or Barada, as we should call it, has transformed a desert into one of the most fertile regions of the world. This river is to Damascus what the Nile is to Egypt.

Damascus is the oldest inhabited city in the world, but being wholly incapable of defense, has changed owners many times. The first mention of Damascus is in Genesis 14:15, when Abraham pursued the enemies of Lot. In the next chapter we find that Abraham obtained his servant, Eliezer, from here, and afterwards visited the city.

A very old tree bearing the name "Abraham's Tree" has a room within it which was the home, for years, of a sheik of the desert. After Abraham passed away the city is not mentioned for about nine hundred years; in David's time, it is recorded, he put garrisons there. (II. Samuel 8:5-6). Damascus is often named in I. and II. Kings.

Damascus is the largest city in Syria. It lies two thousand two hundred and sixty-six feet above the sea on the western margin of the great Syrian desert and is surrounded by mountains on three sides. Beyond the city its gardens and orchards extend as far as the moisture of the river reaches; beyond, stretches the vast Syrian desert, treeless and trackless, an ocean of death surrounding an oasis of life.

Damascus is known by many names, City of Palaces, Head of Syria, Eye of the Desert, Pearl of the East, Eye of the Orient, Pearl or Diamond set in Emeralds, being some of them.

In the middle of the city is an impressive open square used as a public market, in the center of which is a monument with a large fountain. Here are all sorts of conveyances for hire, carriages, horses, camels and donkeys. Around the outside are small traders with their wares spread on the ground, and professional letter writers under an awning with their inkhorns at their girdles.

The bazaars are celebrated the world over. They extend for miles in narrow streets, the new ones having corrugated iron roofs. The manufactories of all kinds are well worth a visit. The weaving of Damask silk, leather work of every kind, beautiful saddlery, metal etching, hammered metal, scroll work, including the inlaying of ivory, tortoise shell and mother of pearl, are to be seen on every side. Some of the street cries soon become familiar. One, when interpreted, is the cry of a man with a tray of bread on his head, "God is the nourisher! Buy my bread! O God, send a customer!" Another sound repeated five times a day was the call to prayer. Out upon the air floated a thin penetrative cry—a call repeated faintly out into the city, "God is great! There is no God but God, and Mohammed is His prophet! Come to prayer." Men all about us knelt and touched their foreheads to the tiles.

Friday is the Sabbath of the Moslem, and on that day all their bazaars and shops are closed. So with the Jews on Saturday, and the Christians on Sunday. For three days in every week there is a cessation from business in some quarter of the city, for in all oriental cities each sect has its own section. Venders of lemonade go through the streets with a great glass vessel hanging from their shoulders at an angle ready for pouring. On a standard above it are cups which he clicks together to attract your attention. If you buy a drink he will

pray to Allah to bless you while you drink, and to give you a "long hereafter."

No eastern city has retained the manners and customs of the past as has Damascus. In the houses, the people living in them are descendants of those who for generations and for hundreds of years have lived on the same spot, if not in the same houses, on the same foundation. Leading people of the city are said to be the descendants of Ishmael. Many wear the style of dress and of the same material that was worn in the days of Abraham, Isaac and Jacob. Nowhere in Palestine have Jews retained such an unbroken line of descent. Jews have lived on the same spot since the days of captivity.

The finest olive orchards in the world are at Damascus. Olive oil is used in the cooking of every dish, in place of butter and lard. The olive tree requires ten years before it becomes of any value; afterwards bearing fruit for centuries with scarcely any care, fifteen to twenty bushels of olives often being gathered from one tree. These when crushed will yield from ten to twelve gallons of oil.

The city of Damascus is shaped like a spoon; it is really an oasis caused by the waters of two rivers, one of which flows through its streets. Every house of any size is supplied with water and the streets have flowing fountains at short intervals. Outside the city is a point called "Mohammed's View," and it is customary to drive there at sunset to overlook the city, the view which Mohammed had of it when he was herding cattle. He never entered the city, for which three reasons are given: He feared heaven would suffer by comparison; or that he would have no desire for heaven after seeing Damascus; or that as there is but one paradise for man he resolved not to have his in this world. Mohomet said, "Man can have but one paradise; mine is above." The many white domes of the houses in their settings of green, the fields of wheat, barley and beans, mulberry, apricot, fig, olive, citron and palm trees are all about the city, the domes and minarets of two hundred and forty-eight mosques make it deserve its popular name, "A Pearl Set in Emeralds."

Outside the city the spot is shown where Paul is said to have had his vision. Straight street, wider and straighter than any of the others, is well built up and is covered with a roof to protect from rain and snow, and is occupied by bazaars on either side. Remains of an old Roman colonnade may also be seen, the Jewish quarter being on one side of it, the Christian on the other. The house of Judas is shown, and on a narrow street leading from this, the house of Ananias. You enter this through a small gateway and narrow lane, which leads to a stone-paved courtyard, from which a flight of stone steps leads down to a chapel, in care of Franciscan monks who hold services here. A cave at one end contains an altar. Back of the altar, sometimes

concealed by a sacred picture, is a grated window leading into a dark passage-way. It is said that in this house Paul was concealed by his friends as long as they deemed it safe to keep him, and that he was then taken through this passage-way to the wall, not far distant. Here within the wall a stairway led to a chamber on the wall, and from a window in this room he was let down in a basket, outside the wall, and escaped (Acts 9:1-25). You can pass through the gate called St. Paul's gate, the one through which he must have entered the city. The wall is also called St. Paul's Wall.

Among other places of interest is the Leper Hospital said to occupy the sight of the house of Naaman of whom we read in II. Kings 5. Some of the finest houses are two and three hundred years old, of Saracenic architecture, exterior walls of rough stone, without windows, resembling an ordinary wall. The entrance is through an unpretentious gate and narrow passage-way with a porter's lodge at the end. No one can enter without the porter's permission. A second gateway opens into a beautiful court thirty to sixty feet square, paved with black and white marble, in the middle of which is a fountain with fish. It is beautified with flowering plants, orange and lemon trees in tubs. The rooms are around the outside, one being a sort of recess or open reception room. This and other rooms have divans on a raised platform with a table for smoker's outfit which constitutes the only furnishings. The furniture, altogether oriental, is inlaid with ivory and pearl. Sometimes a kerosene lamp with a nickel-plated Rochester burner and an oil stove are seen. They seem incongruous but promise comfort. The enclosed rooms have much gaily upholstered furniture, with the finest Persian rugs on the floor. No books, pictures or musical instruments are seen in Mohammedan houses, but in Jewish homes there is evidence of more modern tastes and accomplishments.

The finest mosque in Damascus and one of the finest in the world is the Omayade. From historical association it is most interesting, being built on the foundation of the idolatrous house of Rimmon, as that was built upon a pagan temple to Baal. It is surrounded by a lofty wall of masonry. The interior is gorgeous and impressive. It has a lofty dome, one hundred and twenty feet high and fifty feet in diameter. The floor is a tessellated pavement covered with rich carpets and rugs. Thousands of wax candles hang from the ceiling.

On a beam of a gate in this church is this inscription, "Thy Kingdom, O Christ, is an everlasting kingdom." This has stood for over twelve hundred years in one of the holiest Moslem shrines. In this mosque is a modern inscription showing a recent change of sentiment, in one respect, in the new Turkish regime. "In order to be happy in this world, or the next, one must be educated."

MARY, THE MOTHER OF JESUS

(One of a Series of Bible Studies, "Life Lessons from Women of the Bible.")

REV. IRVINE L. DUNGAN, MIDDLEPOINT, OHIO.

Unique among women, in her relation to God's gift of a Savior to the world, few characters and lives yield richer return to our study than the life and character of Mary, the mother of Jesus.

I. Certain of the outstanding traits of character, and some biographical details should first be noted.

Her name (Lk. 1:27), is given in the Greek as Mariam, (hence Latin Maria, English Mary) from the Hebrew Miriam. This name of the great sister of Moses was a favorite name for daughters in Israel. Even the small number of persons and the brief period of time covered by the gospel story, include no less than four of this name, while two more appear in the Acts and Epistles.

Mary's girlhood home was Nazareth (Lk. 1:26), and it was probably her birthplace as well. A comparison of Matthew and Luke (Lk. 2:4, 39; Matt. 2:8, 14, 22, 23), suggests that Joseph and Mary came from Nazareth to Bethlehem, to the enrollment, with the intention of making their home permanently in the village of their ancestors; but were prevented from so doing because of the danger to the Child from the jealousy of the Herods. When the time came for the opening of Jesus's public ministry, Joseph was probably dead, being no more mentioned. The whole family then removed to Capernaum (Matt. 4:13; Mk. 2:1; 3:31), and reside there until the home is given up at the time of Christ's final movement toward Jerusalem (Lk. 9:51, 58; 10:10, 15). It is not unlikely that by this time others of the family have homes of their own. This would help to account for the fact that Mary, herself, after the death and resurrection of Jesus, makes her home with John (John 19:27, with I. Cor. 9:5, Acts 1:14), in Jerusalem for some years, then in Ephesus, according to tradition until her death.

The family relationships of Mary are fairly clear. To be sure, it is only late and uncertain tradition that gives Joachim and Anna as the names of her father and mother. It is certain, however, that her tribe was the tribe of Judah, and her lineage that of David (Lk. 1:32.

69; Rom. 1:3; II. Tim. 2:8; Heb. 7:14). As to closer personal relationship, it appears that Salome, the mother of James and John, is Mary's sister; for in a group of four women three times mentioned, three are named in every list, while the fourth, assumed to be the same in every list, is once named as Salome (Mk. 15:40), once described as the mother of Zebedee's children (Matt. 27:56), and once said to be Christ's "mother's sister" (Jn. 19:25). In her relation to Joseph, Mary at first is described as his bethrothed (Matt. 1:18; Lk. 1:27; 2:5), becoming his wife before the birth of Jesus (Matt. 1:24, 25). In later years other sons and daughters are born to them (Matt. 13:55; Mk. 6:3; I. Cor. 9:5; 15:7, with Gal. 1:19).

At the time of the birth of Jesus, the temporal condition of Mary and Joseph was evidently humble (Lk. 1:25; 2:7, 24 with Lev. 12:8), and these circumstances of poverty in the things of the world apparently does not change with other years. In the things of the spirit, however, Mary was rich. Her soul was steeped in scripture, so that her own deepest experiences, emotions, and hopes found most natural expression in the terms of the sacred book (compare, thought by thought, Lk. 1:46-54 with I. Sam. 2:1-10; Lk. 1:55 with Gen. 17:19; Ps. 132:11). Of the singular purity of her heart and life, evidence above question is the unique motherhood for which God deemed her fit (Lk. 1:28, 35). Her habit of ready obedience to God's discerned will, the pliancy of her spirit to His every purpose, is also clearly disclosed (Lk. 1:38).

II. Such is the woman whom all generations call blessed. Behold her now as the blessed mother. Honored with the gracious favor of God (Lk. 1:28; 2:48), she received from an angel messenger the annunciation of the birth of the Son to be (Lk. 1:26, 27). Angelic song, and the brightness of heavenly glory accompanied the tidings to others of that sacred motherhood (Lk. 2:13, 14). A star pointed the wise of earth to the babe whom her arms cherished (Matt. 2:9). God's own protection guarded her from being an outcast herself from a good man's confidence, and again and again from the peril to her child (Matt. 1:20; 2:13, 19, 22).

Moreover, glad honor was hers, and she was blest with the crown of motherhood itself (Matt. 1:21; Lk. 1:13; Gen. 17:16; 21:5, 6; Ps. 113:9; 127:3-5). But above all was the sacred dignity of the Messianic motherhood, that high and wonderful motherhood of the promised one, which made the exalted dream of many a woman under the ancient covenant (Gen. 3:15; 12:3; 17:16; 49:10; Num. 24:17; Ps. 89:3, 4; Isa. 7:14 with Matt. 1:23; Isa. 11:1; Jer. 23:5). What privilege, too, was hers in the years of close and affectionate companionship with this Son of her bosom (Lk. 2:16, 40, 51; Matt. 2:11, 14, 21; Jn. 2:1, 2; 19:26, 27) And what spiritual enlargement in the pondering

of the mysteries of God's way with her through her Son, made also part of her blessedness above other women (Lk. 2:19, 49-51). By no means to be omitted as part of her honor, was the fact that to her was entrusted the responsibility of training this Son (Lk. 2:40, 48, 51, 52; Jn. 2:3; Mk. 3:31), and throughout, the record shows plainly that she is accustomed to the oversight and loving guidance of His life and growth. It is a most honorable responsibility to be given of God the trust of molding for Him, as parent, teacher or friend, the heart and life of any child. But to be given the human guidance of the early years of this child, that He should grow in wisdom and in the grace of God and man, was a coronation of womanhood beyond comparison.

The unfailing reward for all her devotion, the recompense to her for every strain of care, and every expenditure of mind and strength, in prayer, in labor and in teaching, was the deeply satisfying joy in what He was, always lovable and loving, dependable, and in every way God's own, to be looked to finally not as her beloved child, but prayed to as her adored Lord and Redeemer (Lk. 2:40, 52; Jn. 2:5; Acts 1:14).

III. Mary was, indeed, thus Mater Beata, but that is far from being the whole description of her. She has, perhaps, made even stronger impression on the heart of after generations as Mater Dolorosa. If her blessedness was greater than that of others, so was her sorrow more profound. As her Son was "Man of sorrows and acquainted with grief" (Isa. 53:3), it was inevitable that she should share that lot with Him.

Sorrow was prophesied for her. The aged Simeon (Lk. 2:34, 35) foretold it: "Yea, a sword shall pierce through thy own soul also." And His word to this gentle mother was a terrible word, signifying not a common sword, but one too large to hang from the belt; or else the long Thracian javelin, sharp, cruel and resistless. Already in fact the sad fulfillment had begun, for before her wondrous child was born, she felt—would she not?—the doubt of her purity that troubled the heart of the man she loved and to whom she had given herself to be a wife (Matt. 1:18, 19). Perhaps some slur upon her good name finds whisper indirectly in later years (Jn. 8:41), if, as some maintain, the "we be not" is meant venomously to suggest "thou art." It was not all a halo of glory to Mary, to be given the motherhood of this child.

In those infant years, whose tender helplessness fill the mother-heart with a gladness that has no like, her heart had trouble because of Him, for the peril that overhung Him (Matt. 2:13, 22), and compelled Mary and Joseph to flee their home, for a refuge among their people of the dispersion, in the land of the Nile; then made it needful to forego their intention to dwell in Bethlehem, and go northward to

Nazareth whence they had come. Again, at a time which she never forgot, she lost her boy (Lk. 2:44-46) for two or three days of sorrowing search. One element in this brief loss of Him, doubtless, is sharp disclosure that in a more vital and permanent way she is beginning to lose Him. He is growing away from her, beyond her comprehension as she ponders, and beyond her authority in some way. I saw a young mother once in tears over the first short dresses she was making for her child; she felt that she was losing her babe in the boy, then in the man. Mary's son has grown enough beyond her to be self-reliant, to forget to cling to her for the homeward journey. He even reproves her, or expresses His grieved surprise at being misunderstood, in that she should have sought so long in unlikely directions before coming to the place of all places where she should at once presume it would be most like Him to linger. And whether His word of the Father's house, or business, implies a boy's spiritual development, or the divine child's dawning realization of Himself and His Father, it is a word which shows to Mary that He is growing beyond her; she is beginning to lose Him (Lk. 2:48-51).

A still sharper severing of her bond with Him is witnessed at Cana (Jn. 2:3, 4), when with gentle respect, yet with firmness, He lifts from His hand the touch of her customary motherly authority. Stronger still is His withdrawal from her counsel and command, when she and others of the family come to interfere with His work; to which He is so intently devoting all His strength of body and mind and soul, that they fear for Him as "beside himself" (Matt. 12:46-50; Mk. 3:21, 31-35; Lk. 8:19-21). "Who is my mother?" he exclaims. Then He puts far secondary the human tie, and exalts the spiritual bond in the life with God.

And this is no impulsive word of a moment in refusal of their request, but it is of full and lasting meaning—to the soul of Mary another thrust of the sword, in the necessities of this motherhood different from any other.

Aside from this sorrow to Mary in her Son's rising beyond her comprehension and her authority, there was the inevitable heart-ache unremitting, while she was the companion of His experiences. The mother love and concern hovered over Him in all the toils and sufferings, the defeated efforts, the rejections; then at last the cross which burdened His shoulders was a sore weight upon her heart, and the nails which pierced His hands drove anguish to her soul (Lk. 4:16, 29, 31; Matt. 4:13; Mk. 2:1 with 3:1; Lk. 9:51; Mk. 10:32-35 with Matt. 20:20; 27:55, 56; Lk. 23:49).

Finally, of course, was the sorrow of separation from Him (Jno. 19:25-27), a separation made not only by death, but by His word which

subordinates the tie between her and Himself as mother and Son, to be supplanted by a relationship not "after the flesh."

IV. Her permanent position, in relation to Him and to us, is thus established. She loses her son, little by little, as He transcends her understanding and unbinds the trammels of her imperfect human authority which has served its good purpose. Yet losing a son she finds a Savior, as one she needed along with all of us, the thing to be prized by her, henceforth, being not the relationship to Jesus "after the flesh" (II. Cor. 5:16, 17), but the new and eternal relationship after the Spirit; in which she, like ourselves, must pray, seeking His promised gifts, needing them, receiving them, and using them (Lk. 1:47, she needs a Savior; Matt. 1:21, He is that Savior; Matt. 12:48-50, He puts her on an equality with us all in the obligation to harken to Him as a Master and revealer of God's will; Jn. 16:7; Acts 1:14; 2:4, the promise of the Spirit, the prayer and waiting for the Spirit, and the being filled, and the obedience, are for her).

We do not worship her, therefore, for she is our fellow-servant (Lk. 18:19-21; Jn. 2:4; Acts 1:14; Rev. 22:8, 9); but to all generations we do call her blessed, for the sake of Him who is one with us because through her He became partaker of our nature, our sorrows, and our temptations (Heb. 2:16-18); and in whose strength we, like her, may bow to the Father's will, and say, when called to privilege or to burden, "Be it unto me according to thy word."

THE SAMARITAN WOMAN

(One of a Series of Bible Studies, "Life Lessons from Women of the Bible.")

REV. IRVINE L. DUNGAN, MIDDLEPOINT, OHIO.

The account given us of the Master's dealing with the woman of Samaria is at the same time one of the closest views of His manner of reaching a soul and laying hold upon a life to make it over; and also one of the clearest glimpses into the workings of the human heart under His touch, on to the final response.

I. Let us have in mind the circumstances and setting of the incident. It was by the well-side, at the well of Jacob, one of the undisputed gospel sites still existing, a mile and a half out from the city of Shechem. Sychar, this woman's home, was either Shechem, or the modern village of Askar, a mile north of the well. The well itself was near to the parcel of ground which Jacob gave to Joseph as an inheritance, and which became the burying place of that well loved son (Jn. 4:5; Gen. 33:19; Josh. 24:32).

The people who lived in this region, the Samaritans, were a despised race, of mixed origin from the intermarriages between the remnant left of the Israelites of the northern kingdom, Samaria, after its downfall, and the various tribes of captives snatched from other conquered regions and set down there, by the shrewd policy of Assyria (Ezr. 4:3-5, 9-12; Neh. 13:23, 25); so that the Samaritans were half Israelite and half alien (Jn. 4:12; Lk. 17:16, 18). Naturally enough, the prejudice and contempt were entirely mutual between Samaritan and Jew, a fact which had its bearing on several incidents in the life of Jesus, and served to make more keen the edge of several of His illustrations of truth (Jn. 4:9; 8:48; Matt. 10:5; Lk. 9:53; 10:33, 37).

Of course the religion of such an amalgam of peoples would be crude, stunted in development, and imperfect in both spiritual and moral standards. Yet there was a worship of Jehovah, based on the Pentateuch as their sole scripture; and there was an expectation of Messiah (Jn. 4:20, 25; Gen. 33:18, 20; Deut. 11:29; 27:12; Josh. 8:33-35; I. Kings 12:25, 27, 28).

II. Born of a race of such history and religion, it does not surprise us that the Samaritan woman is what she is, but it surprises

us rather that the thankful leper and the merciful traveler, Samaritans, are what they are.

This particular woman's character, whether fairly representative of the life of her people at that time or not, is certainly reminiscent of the disordered marital relations of the times of Ezra and Nehemiah (Jn. 4:17, 18). And in passing let it be noted that the chivalry of the gospel writer has not named this woman—nor the one that was taken in her sin, nor the other "woman that was a sinner" whom erroneous interpretation has identified with Mary of Magdala; no fallen woman is pilloried by name in the gospel records.

As for this woman of Samaria, the moral decay and the heavy tediousness of life which have impelled her to some lawless relief of monotony and loneliness, encourage also in her a sarcastic smartness, in which she twits Jesus for asking a favor of her, and for assuming greatness (Jn. 4:9, 12), then, in less self-confidence in asking for the living water and in calling Him a prophet (Jn. 4:15, 19). A better side of that smartness, however, is this woman's evident alertness, and quickness of perception, worthy of praise, and fruitful of good (Jn. 4:9, 11, 12, 19, 20, 29), for it does not close her to truth. Moreover, beneath her surface wit, with its repartee, and its nimble maneuvering away from any uncomfortable personal application of the truth (Jn. 4:19, 20), she is after all genuinely moved by deep and cherished longings after God and His light and deliverance (Jn. 4:15, 25). And not only is she quick of mind to see the opening way of light, but she is prompt of action to follow its kindly leading (Jn. 4:28, 29, 39).

III. Christ's dealing with this woman, who, even while she fences with Him with her wit, is testing His message with her heart, is a wonderful disclosure of His spirit and His method with a soul.

First, by an appeal to her kindness for the simplest favor (Jn. 4:7), He will turn her will, her mood, into a favorable direction at the beginning as Elijah with the alien woman of Sarepta (I. King 17:10, 11). Her response is sarcastically hostile. To that He returns a friendly answer (Jn. 4:10; Prov. 15:1; 25:11), at the same time arousing curiosity and appealing to gratitude, by holding out a prospect of great blessing. Still she holds aloof, and with mingled sarcasm and amused humor asks if He compares Himself to Jacob, who gave them the priceless well. Patiently He leads her on (Jn. 4:10, 13, 21, 24, 26), stirring up more and more the long dormant desires and ideals for a life more pure, more worthy, and more satisfying, until at last she voices the deepest need of every soul, for the one, who, when he comes, will bring all truth and its freedom and power.

In this leading on the Master does not fail of the most faithful probing into the sin and error of her life, the, impure conduct and the

formal and unspiritual belief (Jn. 4:16-18, 21-24; Prov. 27:6). And at every step He is supplanting old error with new truth, building up, revealing more fully His way—God's way—for her. He has it in His power to bestow a rich gift of God; an unthirsting, abounding life; it is a spiritual life; not an empty worship with mere outward form; and He Himself is the revealer of that life and its truth; nay, as it is given her to know, when she sets about serving, living by what she knows, He is the gracious Savior of the world. So she comes to larger truth through helping others than she could attain alone (Jn. 4:10, 14, 24, 26, 42).

IV. Observe now how typical is the spiritual experience of this woman of Samaria and how complete in its scope.

In the first place, she finds Jesus. And she finds Him becoming more and more to her, just as we find Him becoming more and more to us, as we listen more attentively, more inquiringly, more submissively, to what He has to say. He is first a man, then a helper, then a prophet, then her little race's Messiah, then the compassionate world-redeemer, worthy to be her life's king (Jn. 4:7, 10, 19, 25, 26).

Then, again, she finds herself. She discovers, by His light thrown upon her searchingly, what she is in her sinfulness; what she is in her hidden and forgotten needs and longings and possibilities; then her true self, cleansed, redeemed, glad, belonging to her Savior (Jn. 4:9, 17, 24, 25, 29, 39).

And then, she finds others. For their sakes, and for His sake, to help them and to serve Him, she finds others (Jn. 4:28-30, 39-42), and in so doing, she finds herself more certainly, and finds Him more fully. If we but knew the greatness of God's gift to our prayer and our seeking (Jn. 4:10), we surely would not stop until the deeper longings had been encouraged to fulfillment (I. Thess. 5:19; II. Tim. 1:6), and we should come to the full-orbed experience of the Christian, finding Him, finding self, and finding others. For in the life, here or yonder, in which the throne of God is, and of the Lamb (Rev. 22:3, 4), His servants shall serve Him—find others; and they shall see His face—find Him, with increasing clearness; and His name shall be in their foreheads—they shall find themselves, His name imprinted, His character reflected on their look and life—on our look and life.

RIZPAH

(One of a Series of Bible Studies, "Life Lessons from Women of the Bible.")

REV. IRVINE L. DUNGAN, MIDDLEPOINT, OHIO.

One of the least known characters of scripture is the woman Rizpah, yet none is stronger in tragic dignity, and in solemn appeal. She makes a picture whose lines are few, and whose colors are sombre, yet all significant of elemental facts of human existence—love, sorrow, faith, sublime endurance.

I. Rizpah's name means "a live coal," if it is, like so many Hebrew names, given with descriptive appropriateness, it would suggest a glowing personal beauty, or a nature of strong passions, or both. Of her father, Aiah, nothing is known beyond the fact conveyed in the statement that Rizpah was his daughter (II. Sam. 3:7).

It is the beginning of an understanding of her personality, and of the facts that led to her life-tragedy, to recall, she was one of the concubines of Saul, the king (II. Sam. 21:8), and the mother of two of his sons, Armoni and Mephibosheth. After the death of Saul, and the first division of the kingdom following thereupon, Judah adhered to David, while for seven years the northern tribes remained faithful to the house of Saul, acknowledging his son Ishbosheth as king. The chief military officer of the north was Abner. Whether from love or ambition, or both, he appears to have formed a connection with Rizpah, perhaps making her, or aspiring to make her his wife (II. Sam. 3:7, 8). Ishbosheth was angered and bitterly protested, doubtless in recognition of a possible ambition of Abner, eventually to aspire to the kingdom; just as Solomon saw the like ambition in Adonijah, in his desire to have Abishag for a wife (I. Kings 2:22). And it was no unreasonable suspicion and fear, for Abner was the cousin of Saul, (I. Sam. 14:50), and marriage with one of the king's wives would give an additional strength to any claim upon the throne, especially if the wife thus chosen had beauty, distinction and force of character, to supplement the military ability and kinship to the late ruler, that would make the personal claim of Abner himself.

However, the fact may be as to Abner's object and motives, it may be safely assumed that the attractiveness of Rizpah in his eyes, with

the fact that she had been attractive and favored wife to Saul, to have borne him two sons (Est. 2:2, 14; II. Sam. 21:8), are conclusive indications of a beauty and a charm and strength and queenliness of personality such as would win and hold the favor of great chieftains like Saul and Abner.

II. After the murder of Abner by Joab (II. Sam. 3:27), Rizpah again is left with her two boys as her strength and hope, moving on toward the dark drama of her later story.

.For insight into the real meaning of that final tragedy it is necessary to study the larger events out of which it sprung, and also the ancient principle of retribution.

In the days of Joshua, the Gibeonites had been granted a covenant of perpetual peace (Josh. 9:15, 18, 19), sworn to by the leaders of the nation, in the name of the Lord. It was a national pledge. In the days of Saul, and under his leadership, there was a national violation of this national covenant (II. Sam. 21:1), perhaps as a part of the campaign in which Saul ordered the destruction of the priests of Nob and their families in order to reward his followers with lands and to regain some of his waning popularity (I. Sam. 22:7, 18, 19).

For the flagrant violation of the treaty solemnly made by the nation, the nation must suffer a retributive affliction (II. Sam. 21:1), in the form of a famine, "three years, year after year," slow, oppressive and dreadful. And when David inquired of the Lord, the reason of this visitation was revealed. When he asked the Gibeonites how they desired the atonement should be made for the wrong done them, they asked not the restoration of lands, nor the payment of indemnity, but the expiatory death of seven sons—seven—a complete and perfect number, of the man who had devised the destruction of Gibeon (II. Sam. 21:3-6). David bowed to the justice of their decision and put it into execution. There had been national suffering in retribution for national sin. There should be family expiation for the sin of soul. The idea of visiting the guilt of a man upon his family was a prominent feature of ancient punishment, unassailed by doubt or question. A striking illustration of this is the case of Achen (Josh. 7:15, 24, 25).

If our sense of right and our understanding of God rebel against such conceptions of justice, and the representations of God's endorsement of such proceedings, let us remember in the first place that here was a wrong that compromised God's honor and involved His good name. The covenant with Gibeon had been solemnly pledged in His name (Josh. 9:19). The king who had led the nation in the violation of it stood before the nations as His representative and His anointed; he was "Saul, whom the Lord would choose" (II. Sam. 21:6; I. Sam. 15:17). His sin, therefore, brought discredit upon the Lord for whom he stood just as we, being epistles of Christ, known and read of all

men, are read in our lives and manifested spirit, either to the honor or the dishonor of our Lord (II. Cor. 3:1-3).

The clearing of the Lord's repute, obviously, must be not only by what is right, but must have regard to what would be considered as right in the minds of the people of the time. That is, for God's leading on of the nations, and of Israel, to the higher truths, there must be an accommodation of Himself to the imperfect notions and stage of development at the time. He has dealt so with them. Paul declares God to have overlooked errors of the nations in religious be-
declares God to have overlooked errors of the nations in religious be-
lief and practice (Acts 17:30). Jesus declares that certain practices and standards not to be taken as permanently right were made part of God's ancient law because of their lower stage of growth and appreciation (Matt. 5:17, 31, 32, 38-39, 43-44; 19:8). The Master declares also the same principle of dealing with us, imparting to us truth and standards of life as rapidly as we are able to receive them (Jn. 16:12). So it was of old. And until the higher standards could be received the Lord must accommodate Himself to the capacity of that age to understand justice and right; and any unmerited suffering an individual might have to bear in such dealing, God would, of course, abundantly recompense. He must teach his lessons slowly. He must keep hold, to lead on to His final truth.

III. Now, projecting ourselves back into the conceptions that were so unquestioningly held and bowed to in Rizpah's day, we can understand the sublimity of her submission to the blow that fell upon her.

The nation was enduring famine (II. Sam. 21:1). David's solemn embassy of inquiry would be of public knowledge and concern. The solemn answer would be at once of widespread knowledge. Rizpah and her sons could not but understand what it was likely to mean to them. The submission of the issue to the Gibeonites would be publicly known, their stern reply would likewise be known to the nation—that seven of the sons of Saul should be offered as an atonement before the Lord (II. Sam. 21:6). Does Rizpah seek to escape? Do the young men take to flight from the impending doom? No. It is the Lord's doing. And like Jephthah in fulfillment of his vow, and his daughter in submission to it (Judges 11:35, 36), there is with Rizpah and her sons sad but unquestioning resignation to the decree of God. The sacrifice made, of Rizpah's two sons, and the five grandsons of Saul, sons of Merab and Adriel, whom Merab's sister, Michal, has brought up, probably after their mother's death (I. Sam. 18:19; II. Sam. 21:8). They are hanged at Gibeah, Saul's home, not far from Gibeon, the city of the offended tribe.

Behold now the strength, the dignity, the simple sublimity, even

of the character of Rizpah. With what quiet, majestic deliberation she spreads the sackcloth, to encamp for her long vigil upon the rock of Gibeah (II. Sam. 21:10). She is there not for wild lamentation, but for the stern task of guarding the dead from the further defilement of being torn by the beaks of vultures and the fangs of prowling beasts. From the beginning of barley harvest—that is, about the middle of April, until the time of rains—that is, early in October, she guarded the dead. Through five or six long months she kept her heroic vigil while the bodies decayed, shriveled, dried and bleached to mere bones before her.

Here is not only the heroism of her own motherhood, here is also a motherhood sympathy for another mother. The dead mother, the absent mother, whose sons hang here with hers—Rizpah guards them also as she protects her own. And not only is there the sympathy of motherhood, but the acceptance of a representative responsibility. Not her children simply, and the children of another mother's breast, but sons of the blood of Saul are these. And she, Rizpah, a wife of Saul, will keep vigil here before the Lord, as for the guilt of Saul her king and husband, these sons of his are offered up. It is as if she holds them up in submissive sorrow as an offering to the Lord for her people and for Saul.

When it was told to David what she had done, the king paid honor to her fidelity, in that he by it was moved to gather for honorable burial the bones of the seven that were hanged, with those of Saul and Jonathan, in the sepulchre of Kish, Saul's father, (II. Sam. 21:13, 14). And in spirit, if not even in person, David, the king bowed in reverent tribute to the heroism of Rizpah the mother.

There was God's recognition, also, of her resignation to His will in the costly sacrifice, for He "was intreated for the land" (II. Sam. 21:14). She was one who could give her best, and her all, at his call, and for His purposes, as Paul could count all things lost for him (Phil. 3:7), and through his own sufferings could say, "What, then," so His purpose is advanced (Phil. 1:18). And she was one who could say with Him, who is the source of both the willingness and the power to say, "If this cup may not pass away from me except I drink it, Thy will be done." (Matt. 26:42). The rock of Gibeah was Rizpah's Gethsemane. We have ours, and we can learn of her.

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